

Federal Council BULLETIN

Vol. XIII, No. 8



October, 1930

If a Spiritual Engineer Looked at Our Churches

JOHN M. TROUT



When the Minister Meets Social Problems

WILLIAM S. KELLER



How Much Does Church Membership Mean?

IRVIN E. DEER



The Perils of Middle Life

CHARLES L. GOODELL

A Journal of Interchurch Cooperation



Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

UNITED LUTHERAN CHURCH

Milwaukee, Wis.October 7-15

GENERAL CONFERENCE, EVANGELICAL CHURCH

Milwaukee, Wis.October 9

INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST

Washington, D. C.October 14-19

WORLD CONVENTION, DISCIPLES OF CHRIST

Washington, D. C.October 19-23

FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE

New York, N. Y.October 24

COMMISSION ON RELATIONS WITH CHURCHES ABROAD

New York, N. Y.November 5

WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES

Washington, D. C.November 10-18

CONFERENCE ON ANNUITIES

Atlantic City, N. J.November 17

UNITED STEWARDSHIP COUNCIL

Washington, D. C.November 28-29

NORTH AMERICAN HOME MISSIONS CONGRESS

Washington, D. C.December 1-5

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE

Washington, D. C.December 2-3

CONFERENCE ON THE CAUSE AND CURE OF WAR

Washington, D. C.January 19-22, 1931

COUNCIL OF CHURCH BOARDS OF EDUCATION

Indianapolis, Ind.January 20-21, 1931

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Federal Council Bulletin

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THE EDITORIAL OUTLOOK

A Prayer for Our Children

ALMIGHTY FATHER, we bless Thee for the children Thou has given us, and for all the joys they have brought us. Truly, children are a heritage from Thee. We would consecrate them anew to Thy service; we would train them in the knowledge and love of Thy commands. Reveal to them the glory and the beauty of life. Enable them to rise to their supreme opportunities; to cast aside all frivolity and carelessness; and to make ready body and mind for the work that awaits them. Inspire them with a spirit of truth and courage and self-control. Arm them against the temptations of their own hearts and of the world around. Let no evil passion have dominion over them. Write the law of kindness in their hearts, that they may hate all cruelty with a perfect hatred and love all goodness and mercy with a perfect love.

May the Child Christ lead them and teach them, so that as they grow in age they may grow in grace, and at the last may behold Thy face without fear or shame. Grant an answer to our prayer, through Jesus Christ. Amen.

SAMUEL McCOMB.

How to Fill the Pews

FOR a declining church attendance many remedies have been proposed, most of them designed to make the Sunday services more "popular" or entertaining. But the best solution of which we have heard, and one which has certainly stood the test of experience on the part of its advocate, is found in a comment of Dr. Charles E. Jefferson, who for thirty years has been pastor of Broadway Tabernacle, in New York, and has never yet had to preach to empty pews. Dr. Jefferson says:

"People are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing.

"A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."

Dr. Jefferson's own ministry has been a living proof of his words. "Interested in the high things of the spirit," his preaching "a quiet talk on the deep things of God," he has spoken "in everyday language about Jesus Christ." And all who have heard him know that this has made him a glowing and prophetic interpreter of the significance of Christ for every phase of modern life and social relationships. Those who have sat under his preaching have found his preaching of Christ a beacon light illuminating both "their personal experiences" and "the problems of their generation."

Even if others of less brilliant ability than Dr. Jefferson do not find crowds flocking to hear them, they can, if they follow his example, at least be a blessing and inspiration to the more thoughtful spirits in their communities and really fulfill the true function of their ministry.

Compulsory Military Training Out-of-Date

AUSTRALIA and New Zealand, according to an announcement in *Pacific Affairs*, have suspended their respective systems of compulsory military training. What a splendid example they have set for the United States!

In our own country, however, the news is that the total enrollment in military training in civil schools and colleges is on the increase. Whereas, in 1926, there were 120,874 students taking military training; in 1929, this figure had grown to 129,958.

When the National Defense Act of 1918, as amended on June 5, 1920, authorized the War Department, upon invitation of educational institutions, to establish R. O. T. C. units in schools and colleges, war was still regarded by the nations as the legitimate method of settling international controversies. Moreover, it was believed by many people that military instruction had been made compulsory in many colleges by virtue

of the provisions of the federal laws affecting "land grant" colleges.

Two subsequent events have considerably changed the whole situation. In the first place, the United States has covenanted with fifty-six other nations to renounce war as an instrument of national policy. We have said, and other nations have said, that all international disputes "of whatever nature or of whatever origin they may be" are to be settled only by pacific means. Due largely to the leadership of the United States, the renunciation of war has become a constituted essential of international morality. Is it necessary, after the Peace Pact, to continue a system of compulsory military training instituted many years before it had become a reality? Must we permanently go on preparing thousands of our youth in the art of making war just as though the Government, by solemn treaty agreement, had not renounced war?

Is not the system of compulsory military training in our civil schools and colleges pathetically out-of-date?

Former Secretary of State Kellogg, who went to Paris to affix the signature of the American Government to the anti-war Pact, has said that "the most certain insurance" against war "is the training of the thoughts of men in the way of peace." We agree with Mr. Kellogg. That is why the Federal Council, in line with many of its constituent denominations, is opposed to the compulsory aspect of the R. O. T. C.

In his 1929 Armistice Day address, President Hoover referred to the fact that there is something more important than treaties in the attainment of world peace. "That," said the President, "is to build the spirit of goodwill and friendliness, to create respect and confidence, to stimulate esteem between peoples—this is the far greatest guarantee of peace." We agree with Mr. Hoover. That is why the Third Study Conference on the Churches and World Peace, representative of 37 communions and allied religious or-

ganizations, said: "Especially in high schools and church schools and colleges we believe that military training is out of place and that there should be no compulsory military courses in any civil institution of higher learning."

The second of the two events which have taken place since military training was made compulsory in scores of American schools and colleges is the ruling of the Attorney General, under date of June 20, 1930, regarding the R. O. T. C. in land grant colleges. It has frequently been alleged that the federal law, known as the Morrill Act, requires land grant colleges (in general, the state universities and agricultural colleges) to make military training compulsory. Notwithstanding this widespread interpretation, military training at the University of Wisconsin (a land grant institution) was made elective some time ago. And now comes the ruling of the Attorney General which supports, in effect, the procedure at Wisconsin. Attorney General Mitchell, in his communication to the Secretary of the Interior, says: "The statutes nowhere specifically require that the offered course in military tactics must be compulsory. . . . I, therefore, advise you that you are justified in considering that an agricultural college which offers a proper substantial course in military tactics complies sufficiently with the requirements as to military tactics in the Act of July 2, 1862, and the other Acts . . . even though the students of that institution are not compelled to take that course."

In view of the Attorney General's ruling, can it not be said that compulsory military training in all civil institutions of learning is out-of-date?

The United States Government outlaws war and by that act publicly declares before all the world that the functioning of the institutions of pacific settlement is of greater import to humanity than the compulsory regimenting of men for military drill. The United States Attorney General knocks the

props from under the theory that there is a governmental mandate for compulsory military education in land grant colleges. Is it not time that we squared our practice with the new situation and, if we must have military training in our colleges, put it on a purely voluntary basis?

Is the Council Worth Praying For?

PROBABLY there is nothing that does so much to give one needed encouragement, nothing that touches his heart quite so deeply, nothing that makes him more truly humble or gives him greater faith, than the consciousness that others are praying for him. Fresh evidence of this came to officers and members of the staff of the Federal Council of Churches this fall when they discovered that, in the present Prayer Cycle for World Service, issued by the Congregational Commission on Missions, one of the subjects outlined for concerted prayer throughout that communion has to do with the work of the Council.

Are there not many in other churches who would gladly join in the fellowship of those who remember the Council before the Throne of Grace and pray that it may be guided wisely? We venture to hope so, and therefore gratefully reprint what the Congregationalists have written, at the same time ourselves praying that we may be worthy of such an expression of devoted interest:

"The Jesus Christ who stood in the midst of the golden candlesticks, as the Seer of the Revelation saw him, was a glorious figure, His eyes flashing fire, from His mouth issuing a sharp sword with a double edge. This is like Justice personified. Our Federal Council of Churches is a reflection of that spirit. Are we all realizing what courageous work this spokesman of ours is doing on our behalf, condemning social, political and industrial evils, standing for moral and

spiritual ideals? We may help pay our debt by supporting the Council with our prayers.

"We praise God:

"(1) For the justice of His rule and the confidence we enjoy that ultimately that rule will subdue the injustices and cruelties of life.

"(2) For the growing respect paid by many nations to the teachings and personality of Jesus Christ.

"(3) For the strong arm of the churches, the Federal Council, asking that God may guide and empower its leaders in their delicate, difficult position.

"(4) For this expression of our united church sentiments; and pray that each individual church of every order be a sympathetic loyal partner in the union.

"Prayer: Almighty Ruler of the affairs of men, we commend to Thee for blessing and for large use in Thy Kingdom on earth our Federal Council of Churches. Keep in Thy care its leaders, so that, being humble and consecrated as well as bold and active, they may do honor to Thee and the cause of righteousness."

The Churches and Illiteracy

IN THE United States there are over five million persons over ten years of age unable to read or write. There are probably four million voters in this country who are illiterate, enough to hold the balance of power in the average election.

Some highly interesting sidelights on the situation can be pointed out.

Of those committed to prisons and reformatories, according to the Census Bureau, 10.7 per cent are illiterate. The percentage of illiteracy of the country as a whole for those between the ages of fifteen and thirty-four, is only 4.6 per cent. This means that the percentage of illiteracy among criminals is more than twice as great as it is among the general population, indicating

the marked inferiority of criminals with respect to education.

Among the foreign-born whites the percentage of illiterates in 1880 was twelve per cent, as against seventeen per cent for the entire country. In 1890, it was 13.1 per cent for the foreign-born and 13.3 per cent for the United States; in 1900, 12.9 for the foreign-born and 10.7 per cent for the United States; in 1910, 12.7 per cent for the foreign-born and 7.7 for the United States. In 1920, the figures stood at 13.1 per cent for the foreign-born and six per cent for the United States. It is thus apparent that, for a period of forty years, the percentage of illiteracy among the foreign-born scarcely varied, whereas for the country as a whole it decreased from seventeen to six per cent.

There has been, however, a marked decrease of illiteracy among immigrant aliens admitted to the United States. During the years 1900-1909, the percentage of illiteracy among this class was twenty-three per cent. From 1910-1914, it was 22.1 per cent. From 1915-1919, it was ten per cent; from 1920-1924, it was 2.7. In 1925, it was 0.7; in 1926, 0.9; in 1927, 1.6; and in 1928, 1.9. This indicates that the percentage of illiteracy among aliens admitted since 1920 was substantially less than the illiteracy in the United States as a whole.

It is a noteworthy fact that illiteracy among the native whites of native parentage in this country is three times as great as it is among the native whites of foreign or mixed parentage. This may be accounted for by the fact that a much larger proportion of the native whites of native parentage are found in rural communities, where there are less adequate educational opportunities.

Dr. Ray Lyman Wilbur, Secretary of the Interior, who is planning a vigorous attack upon the whole problem of illiteracy, has made an urgent request upon the churches to aid him in this effort. It is to be hoped that they will respond heartily. It is a task directly in line with their own historic in-

terest in education. In large cities, churches might very readily furnish volunteers who would teach in evening classes. Many churches in sections where considerable numbers of illiterates are found might well conduct such classes on their own premises.

Why Religion Is Concerned with Economics

THE fundamental reason why Christianity is vitally interested in industry is because it is always concerned with the spirit and motive of men's lives. By its very nature the Christian religion is committed to the motive of love. And what has a more determinative effect on one's inner spirit than the atmosphere in which his work is carried on? For it is in the marketplace, the factory, or the office that the average man spends the greater part of his waking hours. If he lives there in an environment which nourishes the acquisitive, the grasping and the selfish impulses, how futile to hope that love will seem to him to be the ruling power in the universe. If we cannot have brotherhood on Monday in the mine, the shop, the mill, we shall not have much real brotherhood even in the church on Sunday. The oft-heard remark that the business of religion is with the individual alone may be accepted as true, but a religion that does not concern itself with the social environment in which the individual lives, and which largely determines what he is to become, thereby disqualifies itself from ministering effectively even to the individual.

The basic problem that we have to face when we think of Christianity in relation to industry is not that men fail to apply Jesus' teaching of love but that so many do not believe it really can be applied. Such men are the real heretics; whatever they say about Christ as Lord and Savior they are skeptical as to whether He can be Lord and Savior in a steel factory or a broker's office. The most devastating atheists are not those who have

been robbed of their theistic beliefs by the claims of science but those who have no practical faith in Love as sovereign in the universe, who assume that in the economic realm Jesus' "new commandment" to love one another must give way to the pagan standard:

"That ancient rule, that well-tried plan
That they shall take who have the power
And they shall keep who can."

In a striking salutation in one of Paul's letters, of which we may have missed the force, he addresses himself "To all that are in Rome, called to be saints." It was in unchristian Rome, not in Heaven, that they were "called to be saints" and it is not in a social vacuum or a utopia but in our economic order that we today have to try to be Christian. How to be Christian in a sub-Christian world—that is what creates the acutest ethical problems for all sensitive Christians today. And they are problems for which none of us can escape his share of responsibility. Even if I am not engaged in industry or business myself, I may own some shares of stock, for which I may be receiving a comfortable return only because the workers did not get a decent living wage. In fact, every time I make a purchase, even every time I eat a meal, I am dealing not simply in physical things, but in the life and health of those who produced them. I am party to whatever our industrial civilization has done to anyone.

So no one who is striving to be a Christian with reference to his whole life can ever be content to regard economic problems as none of his concern or to follow along complacently in smug and unthinking acquiescence with things as they are. Ralph Waldo Emerson saw the world with true insight when he said that every man should be a good deal of a non-conformist. And of course he was only echoing the ringing words of the Apostle Paul: "Be not conformed to this world; but be ye transformed by the renewing of your minds."

If a Spiritual Engineer Looked at Our Churches

By JOHN M. TROUT

Executive Secretary, Massachusetts Federation of Churches

BACK of the present movement toward closer cooperation and unity lie two main urges. One we may call the theoretical or idealistic urge; the other arises out of stern necessity and is practical.

There is a profound sense in which a divided, and especially an inharmonious, Church is a contradiction in terms. To love one another, as all Christians theoretically must, and at the same time not to be able to join in common worship and to share in common sacraments is an anomaly. In the minds of great Christians in all ages protest against such a condition becomes a passion. Paul hurls his indignant and unanswerable question at faction-makers in a primitive Christian community: Is Christ divided? Later he proceeds to visualize the true Church as nothing less than a new creation or world in which the old divisions of class and race are all transcended in one supreme and universal loyalty to the Head of the Church.

Along with this fundamental urge, arising out of the Gospel itself, certain very pressing practical forces are at work. It is certainly not without significance that the question of closer cooperation among Christians has been raised acutely and widely during the last quarter of a century, a period of vast industrial and commercial consolidation and of new applications of science to the regulation of business and of life. We no longer believe that the best results in industry and business are the outcome of ruthless competition.

Both directly and unconsciously we are now engaged in changing our laws so as to reap all the benefits that can be derived from full cooperation in production, and also in the selling and the buying of goods. The scientific laws which we invoke seem to give certain discounts to those who operate on the larger scale that cooperation makes possible. With the aid of an hydraulic engineer we may establish a plant that will produce an electric current of 15,000 voltage. It will not cost twice as much to produce 30,000 volts, nor three times as much to produce 45,000 volts.

In the light of such developments we look at our churches, careful to recognize that we are now moving in another realm and that always spiritual things must be compared with things spiritual. When all this is taken into account, few any longer believe that forty or fifty churches in any given community, working independently and sometimes at cross purposes, can make the same contributions to life values that the same churches would make if their programs were carefully coordinated, if all duplications were checked,

and if some of them were actually consolidated into larger and more effective units.

In general, the present internal organization of the Christian churches at certain crucial points is no longer suited to the religious tasks imposed upon those churches. The failures do not always mean transgression. More often they mean simply omission, the inability or the unwillingness to adjust one's instruments so that they will work effectively under altered conditions.

Suppose, for the moment, we think of ourselves as spiritual engineers, seeking how to develop the largest possible service to our fellows, or, in the older phrase descriptive of the Kingdom of God, the maximum of "righteousness, joy, peace."

With this objective in view, let us visit New Hampshire; still largely a rural state with an estimated population today of a little less than one-half a million people, about half of whom are enrolled in the membership of Christian churches. Two-thirds of the towns of this state have a population of less than 1,000 each. No less than thirty-seven different denominations are carrying on work in the state.

A recent survey, conducted in New Hampshire, jointly by the Home Missions Council and the Federal Council of Churches of Christ shows that, in the towns of less than 2,000, there is an average of one Protestant church for every 389 persons; in communities of from 2,500 to 5,000, one for every 695 persons; in communities of over 5,000, one for every 1,761 persons. It is plain that here are more churches than the land can bear. If religious institutions are simply dying out in the more sparsely settled sections, it is in large measure the price paid for continued competition among churches. There is no hope for these scattered rural communities except in larger parishes and federated churches, while in the larger centers realignments are called for in order to meet changing needs and conditions.

Rural New Hampshire is pouring much of the increase in its population into growing cities, in New England and much farther afield. Under the conditions described, the churches of the state certainly are not sending these recruits into the life of the cities adequately trained in religious knowledge and habits. There are even sections where there are no religious privileges and no religious training of any sort.

If, pursuing this task in spiritual engineering, we decide to look into an industrial center, Muncie, Ind.,

offers an informing example. This is a self-contained city of about 40,000 people where General Motors has established some of its part-making plants. Muncie is almost solidly American and overwhelmingly Protestant, so there are no complications arising from the foreign-born and their children. By inheritance or choice, about 36,000 of the people are of Protestant affiliation. Forty-two church buildings are in operation with no less than twenty-four different denominations at work. All the principal buildings were erected prior to 1900. Many of them are small and some of them are becoming weatherbeaten and dilapidated. On any favorable Sunday morning, less than 14 per cent of the people will be found at morning service in all these churches, and less than this at the second, or evening, service. No trained direction whatever is available for the religious education of over 6,000 children enrolled in various church schools.

Nearly all the churches of Muncie have a tremendous struggle to exist. The influence of the churches grows less and less pervasive. Philanthropic and civic leadership is in outside groups, largely clubs of various kinds. There is a growing separation and aloofness among the churches, due to the necessity of retaining the fullest possible service of every constituent in order to carry the financial burden imposed by the herculean effort to support forty-two city churches on the basis of 900 constituents each, including members and non-members, young people, children and babies.

If the spiritual engineer is seeking a city of the 100,000 class for observation, New Bedford, Mass., offers an instructive example. Here are forty-eight Protestant churches, representing about twenty-seven different denominations, serving a normal and slowly diminishing Protestant constituency which does not

exceed 35,000 people. Because the churches lacked the will to change location with the growth of the town, or because change was difficult, a large proportion of these churches are bunched together in certain centers. In the center of the city there are far too many churches; some of the outlying districts are in need of adequate parish centers.

Because forty-eight churches are struggling to exist and must be pretty well satisfied if they manage to maintain themselves, there is neither the money nor the cooperation needed to provide a great industrial community with the kind of central night services which would contribute to the moral and spiritual tone of the community and furnish attractive gathering places for hundreds of young people who now frequent the moving-picture houses on Sunday nights. It is not in the power of any single church, no matter how well-disposed, to accomplish what can be done only by groups of churches working in closest cooperation. The price of our separateness is appalling inadequacy in the face of the needs and demands of the modern city.

In seeking desirable and necessary alignments among themselves, it is not necessary nor proper unduly to deprecate the past. Nor can we deny certain values and benefits derived from the system of so-called free churches. Even our theological differences have quickened our thinking and made us more acute and precise than we might have been otherwise. Yesterday must not be judged solely by today. Divisions which we may now deplore arose under conditions which made them almost inevitable. Our business is not to pass judgment upon possible mistakes made by our fathers, but to avoid committing similar mistakes under different conditions today.

When the Minister Meets Social Problems

By WILLIAM S. KELLER, M.D.

Chairman, Department of Social Service, Episcopal Diocese of Southern Ohio

THE MINISTER who is not content to limit his time to social functions, pink teas and the chatter of gossiping parishioners, yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. Truancy, lying, petty theft, sex misconduct and many kinds of social maladjustments come to him as more or less of a surprise for which he has but a vague solution.

Sooner or later he finds out indirectly, or by chance, that several families in his parish have broken. He

attempts to ascertain the cause and finds the problems deeply involved in a family boarder, bootlegging, or mental and temperamental incompatibility. He studies the Church's attitude regarding divorce. He then thinks of the underlying cause and pathology of divorce in all its complexity.

Shall he inveigh, denounce, prohibit or punish the sufferers? At this point he either turns from the indecencies of the social order and as a means of escape limits his time to his services and in calling on his pitifully small congregation, or he begins to take stock

of his equipment. "He faces the world with bare hands and a few books that mock him with their apparent otherworldliness."

The physicians and surgeons, men no older than himself, have had the advantage of bedside instruction, clinics and surgical pavilions, followed by a year or two of internship.

The younger lawyer has had two years' training in the local Legal Aid Society, where he has studied the social and economic status of families as well as court procedure and practice.

The engineer has spent his college training in a cooperative scheme of education whereby he works in pairs, going to school for one month and then rotating with his partner who has worked a month.

In every profession he finds that "doing it" has been the best method of "learning it." He begins to realize that his profession is substantially not different from many others, because, after all, "people" are the "stuff" with which he works, but that he has not been given a technique. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but a small part of his time. He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged in his own community, sometimes in his own parish. He wants to help, he tries to apologize and explain, and frequently finds that the greatest obstacle he has to overcome is the record of the inertia and ineffectiveness of those of his own profession who have preceded him.

The picture is not overdrawn. Many of the clergy, as a means of escape, go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing because of its supposed kinship to their training. The far greater number who do not succeed in breaking through the barrier develop a mild melancholia and disappointment from which they may not emerge. Not a few good men have lost heart and sometimes quit in an honest sense of futility.

Some place should be found in the seminary curriculum for a graduated course in modern social values. Socializing and humanizing a curriculum need not displace any subject, but it can permeate all subjects and unify them.

With this constant vision, all subjects can be reallocated, given point, fructified and made purposeful. Certain subjects are thrust upon us by modern science—such as:

- I. Basic study of life in our present Western world.
- II. The family—love, courtship, marriage and parenthood (sex education, family disorganization, divorce).

III. Working knowledge of normal and morbid psychology.

IV. Principles of case work—fundamental concept of social work.

V. Methods of cooperation with existing agencies and the constructive relief of poverty.

VI. Human factors in industry—unemployment.

The Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy was organized in 1923, to be used as a laboratory in applied religion for a seminary that is located eight miles from a city that has ten thousand people, and sixty-five miles removed from a city of one hundred thousand. The Summer School has had a gradual growth, beginning with four men from one seminary, to eighteen men from ten seminaries. Every summer (shortly after the opening of the school), depending upon the size of the group, a certain number of men approach the director with the statement, "If I like social work and the social agency cares for my services, I think I shall remain in social work and not return to the seminary."

They are so surfeited with the unreality of theological education as they have found it up to that time, that they are ready to quit. After they are shown the potentialities of their profession, and see that, as clergymen, they may be good social workers, plus, they inevitably return to their respective seminaries restored to their vocations, inspired and greatly encouraged. That we have saved fifteen of these men for the Church is due only to the fact that we have been able to prove to them that religion can be related to life and life's problems.

I am very sure that the men who have worked in the Social Service Department of the Cincinnati General Hospital know more clearly than before the economic status of families, especially under the stress of illness and misfortune; that disease may be a corollary to poverty, ignorance, bad housing and despondency. Men who have spent the summer in the receiving ward at Longview Hospital where two thousand patients are detained for mental illness, will be ever mindful that mental breakdown may be augmented by complex social conditions, bad housing and vicious inheritance. Their ministry will be much more alert to the vast problems of mental hygiene that are making increasing demands and serious inroads upon our highly organized civilization.

Men who spend the summer as probation officers in the Adult Probation Department of the Common Pleas Court, studying the causes of crime in more than three hundred cases, have a great opportunity of uncovering whence come the weaknesses of human nature. Motor car stealing, larceny, burglary and forgery may be due in part to inherent traits, but it is more likely that poverty, illness, broken homes, unemployment and

low-grade mentality play an important part in the cause of crime.

Men who have devoted their time as probation officers in the Juvenile Court have in consequence a much clearer idea about the relationship of crime and delinquency in the home. Visits to the home repeatedly disclose the fact that mother and father are both forced to be away at work, or that the widowed mother is the bread-winner, the children being without supervision or raised in the streets. These men do not question the value and need for sex education. Seminary men who were sworn in officers at the Cincinnati Work House, where more than six hundred men and women are incarcerated, have an opportunity for welfare work

with humanity at its lowest. Illiteracy, disease and low-grade mentality are found to be directly responsible for criminal tendencies.

The essential principles and necessary steps of any scientific method are very simple. "They consist of observing, under whatever controls are necessary, what consequences follow what conditions." This is just as true in religion as it is in science. On this basis, modern medicine has converted private health into public health. By the same token, religion must convert inspiration, aspiration and self-dedication into objective expression and practical achievement, in accordance with the most enlightened knowledge of each generation.

The Perils of Middle Life

By CHARLES L. GOODELL

*Executive Secretary, Federal Council's Commission on Evangelism**

IF THERE IS ANY TIME in human life when we should like the sun to stand still, it is in the period from thirty-five to fifty, covering the striving thirties, the fiery forties, the faithful fifties. At no period in life are there so many great things done. At no time does the blood course in steadier flow and the muscles knit themselves more firmly for heroic struggle. For the quick action of the stadium, the twenties are better than the thirties; but for the steady strain which requires trained muscle and the ability for long, protracted toil of brawn or brain, these years mark the zenith of human life and effort. If we could always live in our thirties and forties, with the sun hanging just past the meridian, how happy we should be!

But there is another side of middle life that greatly moves me. I am accustomed to urge young people to the formation of good habits. I urge them to keep clear of temptations. I affirm that every victory gained will make the next one easier; and all that I have said is true, but I am saddened by the fact that youth is not the only period of temptation, and that some who have apparently escaped the rocks of youth make an awful shipwreck in middle life.

It is in these years that the world is staggered by the cataclysm of the man in the limelight, the hero of many battles, the leader in all virtue, going down to ignominious defeat. What a chapter of this sort the great names of the Bible open. Here is Samson, strongest of men, laying his head on Delilah's lap, and

so going to grind the grists of the Philistines! Here is King Saul, with fair promise, going to the devil or to the witch, which is the same thing, before he is out of his fifties. Here is David with the blush of youth and innocence upon his cheek, singing the holiest of songs, but after God has lifted him to his throne, a man after His own heart, he falls from the throne into the mire and becomes a murderer to satisfy his lust. In the New Testament it is Judas and Ananias and Demas—men in middle life—who make awful shipwreck after having kept holy company. What a chapter our national history affords. Arnold was forty when he betrayed his country; Aaron Burr was in his forties when he killed Hamilton and plotted to set up another government; Tweed was in his forties when he robbed New York of sixty-five millions; and the men who have lately stolen their millions in New York and elsewhere have not been far from the same age.

The temptations which are open to men in middle life are tremendous by virtue of their position and power. The animal propensities are at their strongest; the blood is hot and rushes like a torrent to the fingertips. Maturity is head-strong and dominant. It is quick-tempered and brooks no restraint. It has the wilfulness of conscious strength. It represents opportunities that no other age presents, and so temptations from within are abetted by circumstances from without, and there is but one result that can come to the unguarded. He who "warms both hands at the fires of life" must take heed that they are not burned.

Let me have a word with those who are face to face

* Part of a radio sermon broadcast over a network of the National Broadcasting Co.

with such problems and temptations as I have indicated. First of all, do not let the child-spirit die within you—the spirit which “sees visions and dreams dreams,” which worships ideals. The danger is that in this dread actual all the sweet and entrancing dreams and ideals of life will vanish. You will lose faith in your fellows, you have been deceived so many times. The men who professed most deceived most, and thereafter all professions are at a discount. Your hand is against every man’s, and so every man’s hand is against you.

When you have lost confidence in men and closed your heart against friendship and love, the best things in life have gone out. You may go on building buildings, or running factories, or bickering over house-lots, or estimating stocks and bonds, but you are only an automaton. You care for nobody and nobody cares for you. You and your money live together and will perish together, and you deserve the fate that will come to you. The money you leave to your children will be tainted money. It may not have the taint of actual corruption, but it has blood on it. It was wrung out of the hands of unwilling and despairing men, the life-blood of good hopes and unselfish purposes stained it and every dollar of it made the recipient incalculably poorer.

When once you have given yourself up to the itch of accumulation, you have severed all connection with the life and teaching of Jesus; you banish from your soul the reward of every beatitude which He ever uttered, and invite every anathema which He ever pronounced. If there was anyone with whom He had no patience, it was a man who had laid up his treasure on earth and was not rich toward God.

The awful tragedy of a full barn and an empty soul! You think you can get on without God, but when you come to measure it in all its significance, what sentence would be a more fearful epitaph than this one—“Without God and without hope in the world!” Is it any wonder that men go crazy? The country never had so many insane people in proportion to its population as now. Is it any wonder that people die young? We have increased the average of our race by looking after the children, but the man who is fifty years old today has not as good a chance for life as his grandfather had. The pace is too hot, the strain is too heavy.

It often happens in middle life that the inner light fails. Noble aspirations are lost sight of, the dreams of youth no longer move us. Can you imagine a more thrilling statement of it all than Wordsworth has given to the world:

“Heaven lies about us in our infancy,
Shades of the prison house begin to close
Upon the growing boy;
But he beholds the light and whence it flows,
He sees it in his joy.

The youth who daily farther from the east
Must travel, still is Nature’s priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away
And fade into the light of common day.”

Many a man would give all his possessions if life only looked to him as it once did. If he could still see God and angels, his step would bound where now it crawls.

The temptation is to make middle life a hot fight, to press to the front at any cost; and since the competition is so great we grow bitter toward our neighbors. There is no longer joy in nature or in art. The saints of literature have lost their power to move. The sweet amenities of social life are a burden and the daughters of music are brought low. Responsibility has slain the dearest children of the soul, and henceforth light and song and laughter come no more.

One of the saddest sights of middle life is a disappointed and discouraged man. I meet such men every day, and I am sure I am addressing thousands of them now. Others who had no better start than himself have succeeded. He sees the man who worked beside him as a clerk at the head of a business that pays him tens of thousands every year. Perhaps he was in business for himself. His partner was a rascal, the market went against him, fire consumed his savings, or sickness sapped his strength and he saw all his property go. His hair is frosted; his lip has the curl of the cynic. Or once he thought we would be famous—a great teacher, a great orator, a famous author, minister, lawyer, manufacturer. The time came when he had to lay his ambition in its grave and say with white lips, “It can never be. Dust to dust, ashes to ashes.”

That is a critical time for any man. As you value your life, take a new account of stock and begin business for your soul. Some things are gone and some things have failed. What is left? The call of duty and the rewards which always come for duty done—the “well done” of God, which is better than the applause of men; the hope of heaven, which is better than the hope of sensual things. All the treasures you have tried to heap up, you must leave behind you. The treasures in which you may still be rich are the treasures you can never lose.

Middle age should bring a deep kindliness of view, and a deeper understanding of oneself and other people. As a great English preacher says: “Listen, be silent, pray; because your time is shorter than it was twenty years ago, it is all the more necessary that you should direct it rightly now. Life and death are to you greater adventures than when you were young. You had more time then to make mistakes. Now you have less time, more knowledge. Go directly on your path and remember that death is not the end; it is only the beginning of something better.”

Are Christians Finding Interracial Fellowship Within the Church?

CHURCHMEN have become quite active in movements for interracial cooperation outside of the Church. Some of these movements are sponsored by church leaders themselves. The question naturally arises, "Do not church folks find interracial fellowship *within* the Church?"

The nation-wide discussion a few months ago about Negroes' admission to membership in white churches so focused the issue that a preliminary inquiry into the matter has been undertaken by the Commission on Race Relations of the Federal Council of Churches, under the direction of Dr. George E. Haynes. The outcome of this brief study is here presented, simply as an indication of the nature of the problem and the present trend. It has as its basis reports from 39 local church leaders in 12 states, from two city church federations, and opinions from 132 Federal Council Associates in different parts of the country.

The facts and trends gleaned from this limited body of data (which is later examined in detail) may be summarized as follows:

I. Negroes and other non-white persons may be admitted to full membership in a number of churches where Negroes or other non-whites in the neighborhood are few, or where one, two, or at most a few seek membership, communion or attendance at white churches. Their numbers are always small in comparison to the total membership.

II. White and colored members of the same church are usually not upon a footing of equality. The non-white members frequently give precedence to the white members in seating, in offices, in activities.

III. Some denominations have local congregations of separate races and give these fellowship through representatives in the general denominational bodies. This type of organization is generally used in those bodies which have large numbers of non-white members. In one or two of the denominations, there is a distinct racial diocese or conference for Negro groups, from which representatives are elected to the general body of the church.

IV. There are Negro churches affiliated with denominations that have a completely separate denominational life from that of the white churches of the same faith and order, but with some intercourse between leaders of the separate groups. The four principal Negro church bodies are of this type and are organized on a national scale. According to the 1926 Religious Census, the membership in these bodies embraced about 90 per cent of the total Negro church membership in the United States, which comprises

nearly one-half of the entire Negro population.

V. There is strong opinion among white churchmen as to the crucial importance of the interracial question as it affects the churches.

Now for some of the detail.

One of the questions asked of local church leaders was: "What is the general policy of your denomination on the question of membership of Negroes or other non-white racial groups?" There may be some doubt as to the accuracy of the knowledge of these local leaders about the general policy of their denominations on interracial membership, but the replies show that their understanding of it would probably guide the action of the congregation.

According to the replies, the Congregational Churches have no general policy; each church is left to decide the question. Here and there, Negroes are members of white Congregational churches, but generally there are separate Negro congregations with a larger membership. The Methodist Episcopal Church has members from all racial groups, but the Negro members usually have separate churches. The Presbyterian Church in the U. S. A. fosters colored communions and extends cooperation to them through the fellowship of leaders in the general organizations. The Disciples have separate churches with Negro members; the Baptists have a similar practice. The Lutherans have local colored churches, with equal fellowship for their pastors. The United Presbyterians have no separate churches for Negroes and no race distinction in congregations of mixed memberships.

The general trend indicated by these replies seems to be separate local congregations where non-white people, and especially Negroes, are present in considerable numbers, and fellowship of the leaders in the local district bodies and in general assemblies or conferences.

The next question: "Do you know at first hand of a Negro, Japanese, or member of any other non-white race who has applied to a local church for membership, communion, or attendance? If so, please state briefly what was said to the applicant, what action was taken, and what was the final result." In reply, twelve leaders said they knew at first hand of no such cases, and one gave his experience as a pastor in Honolulu where Hawaiians, Japanese and Chinese were and are received without discrimination. Fifteen gave definite cases of non-whites who were regular members of churches, the large majority of the cases being Negroes. Three gave cases of attendance of an occasional Negro. In the cases of interracial membership

(Continued on page 26)

Universal Life and Work Movement Develops Permanent Organization

THOSE who have followed the rising world-consciousness of Christendom are familiar with the names Stockholm, Lausanne, and Jerusalem. These are but geographical labels for the Life and Work Movement, the Faith and Order Conference and the International Missionary Council. In point of time the last is the oldest and it is undoubtedly the best organized. The second is by definition an exploratory undertaking not proposing any action other than common search for a possible doctrinal and formal basis of ecclesiastical unity. The first-named is the youngest, and in America it is the least known. Contrary to the impressions of some, it is in no sense a rival organization to either of the others.

As its name implies, the Life and Work movement, which came into being through the memorable conference at Stockholm in 1925, concentrates on the practical tasks of the churches. In it practically all of Protestantism, the Anglican churches, and the Orthodox bodies of Europe are united to a degree nowhere else realized in official bodies. While its effectiveness in the first five years of its existence has not been such as to challenge widespread attention, it has at least begun the realization of the far-reaching ideals of its founders. The chief reason why it is not better known in America is simple: The aims of the American Federal Council, as far as church cooperation within the nation is concerned, are so fully parallel to those of the Life and Work movement that there has been no reason to develop organization in America; and the logical thing was done last year when the Federal Council and the Life and Work movement worked out a plan by which the Council's Commission on Relations with Churches Abroad is recognized as the American Section of this world movement.

Yet to say that the movement has not a large place in the internal religious life of America is not to imply that there are not very important ways in which it is related to the American churches and they to it. In the first place, it owes its existence in large measure to American initiative and leadership. In the second place, its genius is to adapt the ideas worked out mainly in our Federal Council to the interchurch life of other lands and to the interchurch relations between the nations of the world. In the third place, due to the impoverished condition of European churches, it has had to depend to a considerable extent upon the financial support—modest though that has been—of the United States.

Its accomplishments to date are by no means incon-

siderable, although it is probably too soon to judge of the deeper currents which have been set in motion as a result of the Stockholm Conference and the successive annual meetings of the Continuation Committee there appointed. It has begun the application of modern methods of social investigation to the great common problems of the churches of all nations through the establishment of the International Christian Social Institute at Geneva. The best indication of the significance of this organization, still in its infancy, is that it has already attracted the hostile attention and bitter criticism of the Soviet Government through *Pravda*, which regards the Institute as a menace to the growth of Communism. The Life and Work movement has also been one of the main forces aiding the rapid development of the federal church movement in Germany, and to a lesser extent in Switzerland and France. More important than anything else has been the service rendered to all the church forces through the steady development of acquaintance and fellowship of the church leaders of different countries of Europe and the United States.

The natural outgrowth of the increased interest in the Life and Work movement and the fruit of the experience thus far gained is a decision, taken last month at Chexbres sur Vevey, Switzerland, where the Continuation Committee met for a week. That decision is to form a permanent organization to be known as the Universal Christian Council on Life and Work. By the terms of the new constitution, likewise adopted at Chexbres, this action does not take effect until three months have elapsed, during which time it is to be referred by each of the sections of the movement to the respective constituent bodies.

Accompanying the decisions just referred to were



SOME OF THE LEADERS AT THE UNIVERSAL LIFE AND
WORK MEETING AT CHEXBRES

Left to right: Dr. Keller, Geneva; Archbishop Söderblom, Upsala; Dr. Cadman, New York; Dr. Kapler, Berlin; Bishop of Winchester; Dionysius, Metropolitan of Warsaw; Dr. Atkinson, New York; Mr. Steele, London.

other actions of particular significance with respect to administration. Dr. Henry A. Atkinson, from the beginning General Secretary, resigned because of his conviction that the increasing work of the movement calls for the full time of an executive leader who shall reside at Geneva. His resignation was accepted, but he was asked to continue as General Secretary for Administration for at least a few months, pending the discovery of a man to take the place permanently. Paul H. Steele, of London, who has long served the organization with quiet effectiveness, was made permanent Assistant Secretary for Administration, and will transfer his office from London to Geneva. Dr. Adolf Keller, whose untiring efforts have been of the greatest value to the movement, particularly in the process of making known its ideals and possibilities, was appointed to the position of General Secretary for Education and Extension. There was no appointment recommended for the position of Director of Research, left vacant by Dr. Keller's transfer to his new post, pending possible cooperative developments with the International Missionary Council in that extremely important department of the work.

The office in Geneva, in which there are already at work collaborators from Germany, Sweden, Holland and France, will be considerably reorganized under this new plan and ought to function with increased effectiveness. It has already won a place of significance among the international organizations centering in that ancient city so important in the life of the modern world.

The meeting at Chexbres was attended by more than seventy-five representatives of world-wide church groups. The Lord Bishop of Winchester, acting as Chairman of the Executive Committee, played a very important role. The Lord Bishop of Chichester, Dr. Bell, whose services as Secretary of the Lambeth Conference alone would entitle him to wide recognition, likewise contributed much. So did many others, including Bishop Ammundson of Haderslev (this year's preacher at the League of Nations), Archbishop Söderblom of Upsala, Dr. William P. Merrill, Bishop Warren S. Rogers and Dr. S. Parkes Cadman of the United States, Professor Wilfred Monod and Pastor Jézéquel of France, Dr. Adolf Deissmann, Dr. Stange, Dr. Siegmund-Schultze and Dr. Hinderer of Germany, Professor Alivasatos of Greece, Professor Choisy of Switzerland, and Dr. G. F. Barbour of Scotland. It was a meeting in which, in spite of many debates revealing differences, practically all important actions were finally unanimous.

The writer, who has only recently come into intimate touch with this ecumenical movement, after some years of rather close touch with the International Missionary Council, cannot fail to feel that

there is a sense in which these two important expressions of a growing Christian unity supplement each other. They both seek unity of spirit, and both tacitly recognize that the sense of unity comes as the by-product of a common spiritual enthusiasm and a common effort at a task too big for human strength. They move in different paths but in the same field. If one were to ask which is the more necessary if the ideals of God's Kingdom are to become realities among men, there could be only one honest answer: both are needed. If the critic thinks that the one or the other movement has not accomplished all that is needed, none would be quicker to agree than the men and women who have struggled with the enormous task of bringing the divided churches of separated nations into some measure of cooperation throughout a period of intensified nationalism and theological controversy. If it be argued—as it often is—that such world organizations bring together only a few leaders and do not enter into the consciousness of the great mass of Christian people, the answer must be made that it is true: but the question must follow—"How else can a beginning be made?" The only alternative at present would be to do nothing. It would mean giving up even the reasonable hope of drawing the churches of the different countries into closer fellowship.

What the League of Nations is in the realm of politics, the Life and Work movement must become in the realm of church cooperation. The cause of peace, as well as the all-embracing cause of the Kingdom, demands increasing practical moves in the direction of this kind of international Christian cooperation. Its cost is relatively small; its product is already significant; its promise is distinctly heartening to lovers of the Universal Christ.

HENRY S. LEIPER.

CONFERENCE FOR MIGRANT WORKERS

THIS year for the first time a setting up conference was held for the girls who were to serve at migrant centers in the eastern area. On June 30 eleven of the workers met at the Y. W. C. A. in Wilmington, Del., and discussed practical problems and methods with officials of the Consumers' League of Delaware and the State Health Department, the Conference being presided over by Mrs. Orrin R. Judd, President of the Council of Women for Home Missions.

This summer the centers in the Chesapeake area have included one among blueberry pickers in New Jersey and five in vegetable canneries, four of these in Delaware, one in Maryland. Two centers were for Negro workers and the rest for Polish and Italian migrants. Later there will be three centers among cranberry pickers in New Jersey.

Armistice Program for World Peace Is Issued

LOOKING toward the 1930 Armistice season, the Federal Council's Commission on International Justice and Goodwill sees, as far as a pacific world is concerned, many grounds for thanksgiving and not a few grounds for concern. Before outlining the concrete steps now to be taken if the United States is to carry on with the Peace Pact, the Commission in its Armistice literature* enumerates eight specific gains for peace. They are:

"1. Fifty-seven nations have made official pledges to each other never to resort to war and always to seek the solution of their controversies only by peaceful means. These pledges put international relations on a new foundation and establish a new moral basis for peace programs and for patriotism in each land. The honor of the nations is committed to effective peace programs. The importance of these commitments can hardly be exaggerated. They can create a new era provided the people hold their respective governments morally responsible for strict observance of the commitments.

"2. The London Naval Conference was the first outstanding effort to give practical effect to the World Peace Pact. The gains for peace, while considerably less than hoped for, were real. A six-year naval holiday for battleships was agreed to and nine of these ships are to be scrapped. Limitations were agreed upon by the United States, Great Britain and Japan for cruisers, destroyers and submarines. Dangerous naval competition between the three nations was thus curtailed, and with this result mutual confidence and goodwill should grow.

"3. The London Naval Treaty has been ratified by two of the three nations concerned, the United States and Great Britain, notwithstanding the opposition of big navy advocates in each land.

"4. The principle of holding international conferences for dealing with menacing situations has been strengthened. Herein lies the hope for permanent peace.

"5. Signature by the United States of the Protocols providing for American membership in the World Court brings that important step distinctly nearer. This signature, however, to become effective, must first be ratified by the Senate.

"6. The adoption by the nations of Europe of the Young Plan for dealing with Germany's reparations and debt payments has completed the settlement of Europe's acute post-war problems. An international

bank for handling the payments has been set up, taking these problems out of politics. The complete withdrawal of all French troops of occupation from German soil is the first notable result of the Young 'liquidation of the war.' A serious cause of resentment and indignation in the relations of Germany and France has thus been removed.

"7. Plans are under way to bring the League of Nations Covenant into agreement with the World Peace Pact excluding war as a method for coercing a treaty-breaking nation. The statesmen of Europe and of the United States are thus coming to a common mind on the fundamentals of world peace.

"8. The churches of Christ in America, as in other lands, through prophetic utterance and through the processes of education, are registering their influence against war and for the strengthening of the institutions of peace."

Desirous of looking the facts of the present world situation squarely in the face, the Commission points to the following rather disquieting evidences as indicative of the fact that the war mind of the nations is still powerful:

"1. At the London Naval Conference, the security afforded by the World Peace Pact appeared to have little consideration. The negotiators bargained about tons and guns, speed and age, as though war between the great nations was still quite probable. The Conference was carried on too much with the expectation of war and too little with the expectation of peace.

"2. In each country 'big navy' advocates, both during the Conference and in discussions after it, all envisaged war and professed great anxiety lest the concessions made at the Conference by their respective delegations had endangered 'security'. They assumed that 'security' depends on an 'adequate' navy.

"3. Already 'big navy' advocates in the United States are advocating a billion dollar building program so as to have a 'treaty navy'.

"4. In spite of the Peace Pact, the League of Nations, the Locarno Treaties, and many arbitration treaties, the nations as a whole are expending more on military and naval budgets than before the World War. The United States, though the safest nation in the world from the standpoint of attack, is spending, according to President Hoover, more than any other nation in the world on her naval and military budgets.

"5. The refusal of citizenship to applicants who, on religious grounds, decline to promise to bear arms, placing loyalty to conscience above all other considerations, is disquieting.

* "The World Peace Pact and the Program for World Peace"—5 cents a copy, \$2.50 a hundred, reduction for quantity orders. As in other years the Commission's Armistice pamphlet carries a full page of suggestions for the observance of Armistice Week.

"6. The required enrollment of thousands of students in the R. O. T. C. makes increasingly difficult the development of the will to peace among many of our youth."

It is believed by the Commission on International Justice and Goodwill that peace in its fullness will never prevail until the nations do three things. It is held, in the first place, that nations should disarm their minds, overcome their suspicions, fears and animosities, uproot the ancient superstition that war is inevitable and accordingly scale down their colossal budgets for war preparation. It is affirmed, in the second place, that nations, in all their policies, such as the making of tariff, the use of armed forces among so-called backward peoples, and the handling of embassies and consulates, should ever keep in mind the development of the spirit of international justice and goodwill. Finally, the nations are urged to press forward in building the institutions of peace and developing practical methods for immediate dealing with international emergencies.

Recognizing that the guiding principles in the peace program are embodied in the World Peace Pact, but mindful, too, that these principles must be applied to specific issues, the Commission outlines eight concrete steps that should now be taken:

"1. Refusal to be stampeded into building navies up to the limits permitted by the Naval Treaty.

"2. Ratification of the Protocols making the United States a member of the World Court.

"3. Ratification of the Pan-American Arbitration Treaty.

"4. Adoption by the United States of a standing procedure by which when a war menace arises the United States shall promptly confer with other nations in seeking a peaceful solution.

"5. Assurance to the nations that the United States will not, by insisting on neutral rights, give 'aid and comfort' to a nation that violates its peace pledges in the Pact, and that the United States will not be an accomplice of a nation that commits the crime of war.

"6. Complete delegatization of war by making its prohibition a basic principle of accepted international law,

"7. Insistence on the abolition of compulsory military training in all civilian educational institutions.

"8. Continued cooperation with the League of Nations in seeking the limitation and reduction by all nations of all types of armaments—sea, land and air."

The members of 150,000 churches are being invited by the Federal Council "to ponder upon these vital matters and then to take their parts with intelligent understanding, loyal faith and undaunted courage." Christian citizens are urged to "unite in making the World Peace Pact truly effective." It is finally declared, in this call to the churches, that "in proportion as the spirit and intent of the Pact are applied to international controversies will the ideals of Christ's Kingdom be found operating in the life of the world and His spirit at work in humanity."

Reformation Sunday, November 2, 1930

REFORMATION DAY this year takes on a special significance in view of the fact that this is the four-hundredth anniversary of the issuing of the Augsburg Confession. That Confession embodied the consensus of opinion of those who had discovered the significance of Martin Luther's entrance upon the freer domain of obedience to the Scriptures under the guidance of the Holy Spirit.

What thus happened four hundred years ago has become momentous in the history of the world, has profoundly affected all the generations since that day, and has left its mark indelibly upon human institutions.

It is appropriate that, with the spiritual meaning of such occurrences in our minds, we should observe this day this year with particular thankfulness, and with a renewal of devotion to the ideals, perhaps not fully seen then by Luther and his associates, which come closer to the mind and heart of Jesus Christ our Lord.

ALFRED WILLIAMS ANTHONY.

PLANS FOR REFORMATION SUNDAY

The Central Bureau for Relief of the Evangelical Churches of Europe, which works under the general auspices of the Federal Council of Churches, is again calling upon the churches of America to observe Reformation Sunday in recognition of the priceless heritage which the Reformers passed on to the New World and in which all our churches share.

The past year has been a difficult one for European Protestantism. Church leaders are oppressed by the events in Russia, the situation of the minorities in Rumania, Poland and Jugoslavia, the relative weakness of the churches strung along the frontiers of Eastern Europe and the Balkans, and the general inadequacy of resources. It is therefore suggested that local churches observe Reformation Sunday in such ways as the following:

1. Calling to mind the churches of Europe, their work, their problems, and their needs; and praying that they may be strengthened for the burden that is laid upon them.

2. Remembering with special prayers the Christians in Russia, and the minorities in Eastern Central Europe, especially in Rumania, giving thanks for the heroic example they are setting to the Christian world.

3. Taking an offering to be devoted to the rehabilitation of European Protestantism, especially in the areas of distress.

The prevailing custom is to observe the Sunday nearest to October 31, the day on which Luther posted his theses, which this year falls on November 2, but some churches may find it more suitable to utilize the preceding Sunday, October 26.

Contributions may be sent to the Central Bureau for Relief at 287 Fourth Avenue, New York, or to the denominational treasury, designated "For the Protestant Churches of Europe." Special preferences as to the country or church for which the money is to be used should be accurately indicated. Literature giving information concerning the European churches is published by the Central Bureau and may be had free, on request.

FILIPINO FRIENDSHIP PROJECT CONTINUES

The third friendship project for the children of the Philippines, which has been promoted this past year throughout the country, does not come to a close until October 10 for the Middle West and Eastern States and November 10 for the Pacific Coast. The last army transport sailing from Brooklyn leaves October 28 and the last sailing from the Pacific Coast November 19.

The Friendship Treasure Chests may be sent parcel post up to the middle of November and will still reach Manila in time for the distribution on December 31, Rizal Day.

The Committee is also announcing that Chests are available for children in this country and also for Christmas gifts. Orders should be sent in to the Committee as soon as possible. Approximately 27,000 Treasure Chests are now on their way to the Philippine Islands.



Personal Religion No. 16

TEN COMMANDMENTS FOR PARENTS

I. Thou shalt love thy child with all thy heart, with all thy soul, with all thy strength, but wisely, with all thy mind.

II. Thou shalt think of thy child not as something *belonging* to thee, but as a person.

III. Thou shalt regard his respect and love, not as something to be demanded, but something worth earning.

IV. Every time thou are out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.

V. Remember that it is thy child's privilege to make a hero out of thee, and take thou thought to be a proper one.

VI. Remember that thy example is more eloquent than thy fault-finding and moralizing.

VII. Thou shalt strive to be a sign-post on the highway of life rather than a rut out of which the wheel cannot turn.

VIII. Thou shalt teach thy child to stand on his own feet and fight his own battles.

IX. Thou shalt help thy child to see beauty, to practice kindness, to love truth, and to live in friendship.

X. Thou shalt make of the place wherein thou dwellest a real home—a haven of happiness for thyself, for thy children, for thy friends, and for thy children's friends.

PAUL M. PITMAN

(in *The Parents' Magazine*)

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C., \$7.00 per M.



MEXICAN CHILDREN IN FLOWER GARDENS GROWN FROM THE SEEDS SENT IN A FRIENDSHIP SCHOOL BAG IN 1928

LABOR SUNDAY GETS WIDE OBSERVANCE

A UNIQUE Labor Sunday observance was held under the auspices of the Greater Boston Federation of Churches on August 31. The service was held aboard the Charter Ship "Arbella" in Charles River basin as a part of the tercentenary celebration. A program of Puritan hymn singing was given by a group of the Somerville Historical Society in Puritan costume. An exhibit of the arts and crafts of 300 years ago was presented by the Women's Trade Union League, the Society of Arts and Crafts, and others.

The speakers included H. O. Stetson, Secretary of Associated Industries of Massachusetts, who spoke on The Bay Colony Founders as Creators of Industry, and John Van Vaerenewyck, Secretary of the Boston Trade Union College, who spoke on the Bay Colony Founders as Craftsmen. Prof. Charles N. McConnell spoke on The Gospel in an Age of Homespun, declaring that the Gospel is for every age, timeless and eternal, but that "the time is ripe for someone to apply it in some given industrial situation". Rev. Robert C. Dexter, Secretary of the Department of Social Relations, American Unitarian Association, presided and presented the Labor Sunday Message of the Federal Council.

A great outdoor Labor Sunday union service, under the auspices of the downtown churches of Harrisburg, Pa., drew a crowd of 3,000 people. Secretary of Labor James J. Davis was the principal speaker, choosing as his subject "The Golden Rule in Industry". The Commonwealth Band led the singing. The labor unions as well as the churches were represented in the audience and on the platform. Rev. George Murray Klepfer, pastor of St. Paul's Methodist Episcopal Church, presided. The great audience voted to hold another such Labor Sunday service next year. This outdoor service is an illustration of what can be done even on what many consider the difficult date on which Labor Sunday falls each year. William L. Mudge, Executive Secretary of the Pennsylvania State Council of Churches, reports that "The Labor Sunday Message, supplemented by the denominational messages, appears to have been widely read and used. The response to it has shown a wider and more favorable attitude toward labor than ever."

In Toledo, a union service was held under the Council of Churches in the Second Baptist Church, with Mr. Wendell Johnson, head of the Social Service Federation, as speaker. He stressed the need of solutions to the problems of old age and unemployment. William Green, President of the American Federation of Labor, spoke in the Episcopal Cathedral in Washington, D. C. At Springfield, Illinois, a series of six summer union services was concluded with a Labor

Sunday service at which Dr. W. H. Nicholas presided and read the Labor Sunday Message of the Federal Council. The address was made by Rt. Rev. Ernest V. Shayler, Protestant Episcopal Bishop of Nebraska. The Philadelphia Federation of Churches took part in a great mass meeting held by the labor unions on Sunday afternoon and sent out a special letter to pastors calling for active work on the unemployment problem this winter.

In Kansas City, one of the churches (the Phoenix Park Methodist Episcopal) requested the Typographical Union to conduct the evening service. Two copies of the Labor Sunday Message were sent to each pastor by the Council of Churches with the request that one be posted on the church bulletin board and one used for reading from the pulpit.

Reports from Rochester, N. Y.; St. Louis, Mo., and many other cities show a wide reading of the Labor Sunday Message and preaching upon appropriate themes by pastors. At Nocona, Texas, Rev. Fred E. Maxey addressed a large audience in the high school on Labor Sunday afternoon.

The Washington, D. C., Council of Churches suggested to pastors that, in view of the fact that many were away on Labor Sunday, observance of the occasion should be held on Sunday, September 14. This was in line with a suggestion made by the Social Service Commission that Labor Sunday be observed August 31 "or the first available Sunday thereafter."

37,000 copies of the Labor Sunday message were purchased from the Social Service Commission by the social service departments of various denominations and by state and city councils of churches and sent out by them to local pastors and the press. Practically all the leading labor and religious papers printed the Message in full and it was quoted widely in the secular press as well. The message was translated into Spanish and published in the Porto Rico press by the Porto Rico Federation of Labor.

Dr. Ralph W. Sockman quoted the Labor Sunday Message in his sermon over the national hook-up of radio stations in the broadcast under the auspices of the New York Federation of Churches and sponsored by the Federal Council.

Labor Sunday messages were also issued by Dr. John McDowell, Secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., the Social Justice Commission of the Central Conference of American Rabbis, and the Industrial Fellowship of the Episcopal Church.

Altogether, much was done on Labor Sunday to focus the conscience of the Nation on industrial problems and particularly the crying need of adequate solutions for unemployment.

How Much Does Church Membership Mean?

By IRVIN E. DEER

Executive Secretary, Kansas City Council of Churches

LIGHT on some of our problems might be shed if we were not so gloriously oblivious to cold facts. For instance, I see that statistical studies indicate that in a normal year 5.6 per cent of the churches' membership will be new and that 3.5 per cent will be lost by removals, disaffections, etc. This means in figures that in a normal year the churches will have a gross gain of about 2,600,000 people, and that 1,662,000 will be lost by removals, indifference, loss of enthusiasm, etc. This does not include the 1.2 per cent lost by death, amounting in figures to about 570,000 annually. Normally, therefore, the net gain from a gross increase of 2,600,000 is only about 428,000.

In other words, the churches have to receive six new members each year to have a net gain of one. To speak conservatively, I would say that perhaps this is not quite 100 per cent efficiency.

The causes of this great loss are many, and the ones emphasized will depend largely on one's experience or his general attitudes. Some will place most, if not all, the blame on the indifferent member who gradually drifts out of his vital connection, and others will place the blame entirely on the church itself. Probably somewhere in between these two extremes the truth will be found.

Perhaps one of the basic difficulties is the fact that church membership is not sufficiently valued. Among Protestants it is not considered essential to salvation to be connected with the Church. No one is condemned to eternal torments in case he does not maintain at least a semblance of connection with the Church. I doubt whether Protestants have any grounds, however, to cast stones at Roman Catholics who go once a year to confession and Mass and thus maintain a nominal connection with the Church. I think there are quite a number of ministers who could find members who attend regularly—at Easter.

The Protestant has disputed the dogma of the Romanist concerning the Church, but has not built up an effective and appealing apologetic upon which to base the teaching of the necessity of church connections. In some way there will need to be a greater and more intelligent emphasis on the value and significance of the Church.

I think it could be successfully maintained that in far too many, if not indeed in all, churches, it is too easy to join the church. It would be foolish, of course, to set up unreasonable barriers or to make entrance into church membership hedged about with foolish restrictions, but joining the church is a serious thing,

and ought not to be accorded to people without very careful consideration.

What price church membership? Six in the front door, five out the back door! Do we take ourselves seriously enough?

From South African Christian Recorder

Transvaal, June 5, 1930

"Dr. George E. Haynes
Captures Union"

"Few American Negroes have won the Union as has Dr. George E. Haynes of the United States Federal Council of Churches. In his train, all the way from Cape Town into the northern regions of the Transvaal, across country into Basutoland and Natal one hears nothing but the warmest praise of his scholarship and grasp of the mooted race, labor, temperance and kindred questions common to all countries. His messages to schools, churches, educational and social groups have had the most generous acceptance imaginable, and without an exception has the wish been expressed that he had longer to remain in the various centers which he has had opportunity to visit. It is little short of astounding how easily he has caught hold of the difficulties of white and black in South Africa, even as it is a marvel how helpful have been his suggestions in approaching possible settlement. His searching queries from those who are ever ready to give intelligent answers, and his methods of getting at the bottom of subjects have been universally admired. His speeches at Wilberforce and in Johannesburg will long be remembered as gems of informative eloquence."



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HURRICANE HITS UNITED WORK IN SANTO DOMINGO

The devastating hurricane in Santo Domingo in early September wrought serious havoc to the unique missionary enterprise being carried on by the Board for Christian Work in Santo Domingo. According to telegraphic dispatches received from the island, the church which was recently built in the capital and also the homes of the church workers were demolished. The hospital was partially wrecked, but fortunately is still able to function at a time when its service is more needed than ever.

An emergency appeal for \$200,000 both to meet the present distress and to provide for the rebuilding of the church and the hospital is being made. A special committee sponsoring the appeal has been created under the direction of Dr. S. Guy Inman, the Executive Secretary of the Committee on Cooperation in Latin America.

A cablegram dated September 19 from John T. Vance, formerly Deputy General Receiver of Customs, says: "Work of Morgan and his associates [in the Board for Christian Work in Santo Domingo] has received universal praise for effective first aid and sympathetic cooperation. In spite of charitable organizations here, large relief work still to be done by Board, which cannot be performed by agencies of less permanent character."

The appeal to meet this emergency comes with special force to all who are deeply interested in the growth in unity in missionary work, for the program in Santo Domingo has the unique distinction of being wholly administered by a united agency known as the Board for Christian Work in Santo Domingo. Co-operating in the Board are Presbyterians, Methodists and the United Brethren, who also have the friendly goodwill of all other American groups.

One of the most important phases of the work in Santo Domingo is that of the mission hospital which has great significance in view of the fact that there are only ten hospitals on the whole island. The entire program of training nurses for modern service is in the hands of this mission hospital.

CHILDREN LEARN TO UNDERSTAND JEWISH NEIGHBORS

Children of many denominations participated in a fascinating project last summer under the Ramsey County Sunday School Association of St. Paul, Minn. They vitalized a study of Old Testament heroes by seeking to understand their 12,000 Jewish neighbors in that community. By visiting a temple they found out about Jewish aspirations and practices. They acquainted themselves with Bergson, Einstein, Michel-

son, Rosenwald, Straus, Schiff, as well as Jewish musicians, artists, preachers, and social workers of today. They talked with an old Jewish immigrant from Russia and found, as one boy put it, that this ragman on wagon No. 40 was "a keen fellow and awfully well educated."

The Christian and Jewish children played ball together. Dave, who attends a private school for boys during the winter, listened eagerly while Buster, youngest of the Jewish guests, recounted the exciting experiences of Irvin and Isadore, grandsons of the ragman on wagon 40. Suddenly the Christian youngsters at bat were on their feet hilariously shouting as Nathan, a Jewish boy on their team, slid home in a cloud of dust and glory. And these were some of the Minnesota children who, when tested before the vacation school began, were violently prejudiced against Jews!

As a teacher in one of the schools put it, we discovered a new level of meaning in "Love one another, as I have loved you."

Miss Winnie Plummer, Director of Weekday Religious Instruction in St. Paul, is continuing education for fair-minded social attitudes in this winter's work. The Committee on Goodwill Between Jews and Christians of the Federal Council will aid other communities interested in similar ventures.

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TEXTILE EMPLOYERS PLAN FORWARD STEP

News of unusual importance to all who are concerned with the human as well as the economic problems of the cotton textile industry is contained in an announcement by the Executive Committee of the Cotton-Textile Institute, an organization of employers. The committee has recommended to the Board of Directors of that organization "that the recommendation be made to the cotton textile mills that they eliminate, as soon as possible and not later than March 1, 1931, the employment of women and the employment of minors under 18 years of age between the hours of 9 p. m. and 6 a. m." The statement of the Executive Committee continues: "The employment of women and minors at night was widely adopted in some sections of the industry during the World War to meet emergency demand. In recent years there has been a growing sentiment in opposition to the practice."

The adoption of this course may be expected to contribute materially to the solution of one of the main economic problems of the industry, that of overproduction. The recommended course of action will also be a great step forward in the establishment of better working conditions in the industry. Many liberal employers have for some time desired to eliminate the night shift for women and minors but have not felt able to do so on account of the competition of other employers who thus far have not been willing to follow suit. The leadership of the Cotton-Textile Institute now makes it possible to secure the adoption of higher standards by the industry in general and it is to be hoped that cotton textile employers throughout the country will unanimously follow the wise and humane recommendations of their own leaders.

Fall Plans in Evangelism

At the fall meeting of the Federal Council's Commission on Evangelism, held on September 18, with forty members present under the chairmanship of Bishop Clippinger, a preliminary report on the conservation of church membership was made by Dr. Robert Rogers, looking toward plans for the enrichment of the content attached to membership in the Church, and also toward effort to reduce the losses which come through failure of members to change their church relationship when they move into other towns.

Reports presented by the secretaries for evangelism in several denominations showed that the observance of the anniversary of Pentecost had been productive

both in additions to membership and in deepening the personal religious life of pastors and people.

The recommendation of a committee headed by Dr. C. E. Schaeffer, of the Reformed Church, for the employment of an Associate Secretary, to work with Dr. Goodell, was approved, if the necessary funds could be secured.

Dr. Jesse M. Bader, of the Disciples, presented a program of cooperative secretarial visitation in the interest of evangelism for the last two weeks in January, beginning at San Diego and taking in such cities as Los Angeles; Pasadena; San Francisco; Sacramento; Portland, Oregon; Seattle; Spokane; and terminating in Minneapolis and Chicago.

Dr. F. L. Fagley, of the Congregational body, reported on plans for the Fellowship of Prayer for 1931, the material for which has been prepared by Dr. Clarence H. Wilson.

Important plans for intensification of interest in evangelism by the Federation of Churches of the State of Pennsylvania and the Greater New York Federation of Churches were outlined.

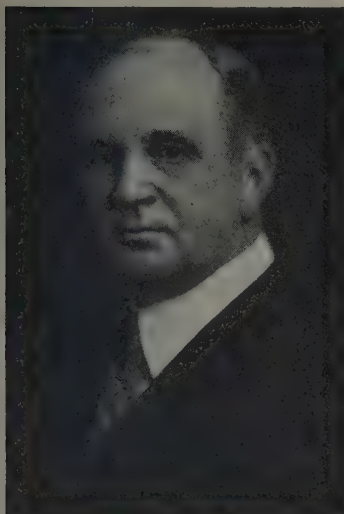
BISHOP McCONNELL As BARROWS LECTURER

On October 22, Bishop Francis J. McConnell, President of the Federal Council of the Churches of Christ in America, is to sail for India to fulfil his duties as Barrows Lecturer in university centers there. The appointment was made jointly by the University of Chicago, as Trustee of the Barrows Lectures to India, and the Indian Central Executive Council at Simla. Bishop McConnell will remain in India for three months. The theme of his lectures will be the application of Christianity to social problems and movements.

The Barrows Lectures to India are the oldest and best known of those established for religious interpretation between the Occident and the Orient. Five lecturers have been sent previously to India under the auspices of this foundation: President J. H. Barrows of Oberlin; Principal A. M. Fairbairn of Oxford; President Charles Cuthbert Hall of Union Theological Seminary, and Drs. C. R. Henderson and C. W. Gilkey of the University of Chicago.



Dr. Rice's Service to the Council



PERRY J. RICE

Rev. Perry J. Rice, who became Western Representative of the Midwest Committee of the Federal Council with headquarters in Chicago in 1923, at the same time continuing to carry his responsibility as the Executive Secretary of the Chicago Christian Missionary Society, retires from his part-time service to the Council.

During the last eight years, Dr. Rice has rendered a very valuable service, endearing himself to the men of all denominations with whom he came in contact because of his earnestness of spirit and deep and broad interest in Christian cooperation. He has had many conferences, in the office and on

the field, which have exerted a permanent influence upon the Middle West.

Dr. Rice has kept steadily to the front the ideal of unity of spirit and service for which the Federal Council stands. His many conferences have developed a larger measure of cooperation in rural communities, cities and states. He helped organize the councils of churches in Des Moines, Ia.; South Bend, Ind.; Benton Harbor, Mich.; Anderson, Ind., and in other cities created an interest that has resulted in closer cooperation. He played an important role in the organization of the Illinois Council of Churches, having been present at the first conference of state leaders held nearly ten years ago. He had a most active part in cooperating with the state leaders and with Secretary Guild in the completion of this council in March, 1930.

Dr. Rice will continue in a helpful relation to the Midwest Committee as its Recording Secretary, although now giving all his time to his work as Secretary of the Chicago Christian Missionary Society.

ERRATUM

By an error in last month's BULLETIN President James A. Kelso, of Pittsburgh, was listed as among the delegates at the Augsburg celebrations, in place of his brother, Dr. John B. Kelso, Professor of Greek at the College of Wooster.

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FOR THE PULPIT TODAY

The preacher who seeks to respond to the spiritual hunger that marks our times will find both inspiration and practical help in these leading articles in THE BIBLICAL REVIEW for the current quarter:

THE MEANING OF PENTECOST, by Dr. Charles R. Erdman, of Princeton Seminary.

THE SPIRITUAL VALUE OF THE EPISTLE TO THE HEBREWS, by Principal John McNicol of the Toronto Bible College.

THE PIVOT OF CHRISTIANITY, by Edmund K. Simpson, M.A., of England.

SPIRITUAL FREEDOM AS PAUL'S THESIS, by Dr. E. M. Martinson, Baptist pastor and writer.

Also Mr. P. Whitwell Wilson, distinguished journalist, discusses THE RUSSIAN APOSTASY; and Professor Charles D. Matthews describes, from personal observation and study, the situation in PALESTINE.

A number of the most noted NEW RELIGIOUS BOOKS are given extensive reviews, as are also numerous articles.

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NEW BISHOP OF PAPHOS HELD COUNCIL SCHOLARSHIP



NEW METROPOLITAN OF
PAPHOS

THOSE who have followed the work of the Federal Council's Committee on Relations with Eastern Churches in cultivating understanding and appreciation of the ancient churches of the Near East will be gratified to learn of the election of Rev. Leontios S. Leontiou as Bishop of Paphos, Cyprus. Last year Bishop Leontios was a student at the General

Theological Seminary, New York, under a scholarship arranged by the Federal Council of Churches and the National Council of the Episcopal Church.

Bishop Leontios, whose consecration service took place on August 15, graduated from the University of Athens in 1923 with the highest distinction. Before coming to America to complete his study he was Diocesan Missioner on the Island of Cyprus. In connection with his work he gave freely of his time to teaching in night schools without salary, and also was a frequent speaker in the social and educational clubs, where the clergy are not often seen. The combination of his social passion with his devotion to the church has led to his unanimous election as Bishop in a plebiscite of the people.

The Dean of the Theological Seminary of the University of Athens, Dr. Hamilcar Alivisatos, writes to the Federal Council as follows:

"Allow me to thank the Federal Council for all the kindness and goodwill and help shown by you to my dear pupil Rt. Rev. Leontios, Metropolitan elect of Paphos, during his stay in the U. S. and his studies in the General Theological Seminary. Your friendly attitude toward him is surely very much appreciated by us and we feel really very much indebted to you all."

WOMEN PREACHERS MEET

At Winona Lake, Ind., August 26-29, The Association of Women Preachers of the United States of America held its twelfth Annual Assembly. The sessions were divided among business, worship and preaching. Most of the women who spoke were

ordained pastors; others, licensed to preach in their communions.

The officers were all reelected as follows: President, Rev. Mary A. Lyons, Cleveland, Ohio; Vice-President, Rev. Lulu C. Hunter, Oak Park, Ill.; General Secretary, Rev. Anna C. Eastwood, New Lyme, Ohio; Recording Secretary, Rev. Helen I. Rott, Glen Ellyn, Ill.; Treasurer, Rev. Ella L. Kroft, Indianapolis, Ind.

ANTI-SLAVERY LEADER APPEALS TO CHURCHES

On September 3 Lady Kathleen Simon, of London, the distinguished wife of the distinguished British jurist, was the guest of honor at a luncheon tendered her by the Federal Council's Commission on International Justice and Goodwill, at the Town Hall Club, New York. Lady Simon spoke as a representative of the British Anti-Slavery Society, to which she has given devoted service for many years, and in connection with which she has become widely known as a great humanitarian.

Lady Simon emphasized the fact that, contrary to the general impression in England and America, which long ago abolished slavery, there are no fewer than five million slaves in the world today, especially in certain parts of Africa and Arabia. She appealed to the churches to use their strong influence to create a public opinion in America which will make itself felt around the world in protest against the enslavement of any human being.

Those in attendance at the luncheon were members of the Federal Council's sub-Committee on Slavery and Forced Labor, together with other invited guests especially interested in missionary work in Africa or in international and interracial problems. Lady Simon was introduced by Rev. Fred R. Bunker, a member of the Federal Council's Committee, who was for twenty-five years a missionary in Africa and has lately returned from that continent after making a study of slavery and forced labor there.

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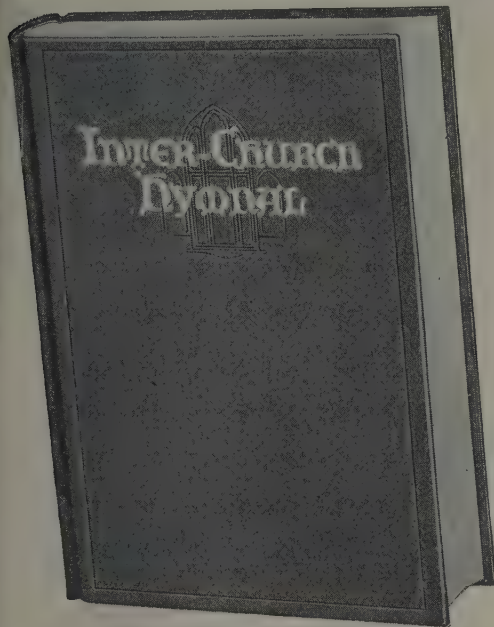
So says Rev. Raymond D. Adams, Grove Presbyterian Church, Danville, Pa.

" . . . for years I have been looking for a hymn book after my heart's desire and at last have found it in Inter-Church Hymnal. It is the best collection of the great old hymns with the better gospel hymns and songs and also the finest of the work of new composers. It will serve for Church worship, prayer meetings, young people and Sunday School."

Dr. Elijah A. Hanley, Park Baptist Church, St. Paul, Minn.



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The tunes were selected and rated musically by the 650 Fellows and Associates of the American Guild of Organists. The hymns appear in the order of their popularity and musical rating. All unsingable tunes were rigidly excluded but 2000 tunes not included are indexed and rated for reference.

Katharine Howard Ward, well known organist and musical authority, has acted as Musical Editor.

A Partial List of Users

Congregational Church . . . East Haddam, Conn.
Peach Tree Disciple Church . . . Atlanta, Ga.
First Disciple Church . . . Bloomington, Ind.
First Federated Church . . . Des Moines, Ia.
St. Paul's Lutheran Church . . . Garnaville, Ia.
"Madomak Camp" . . . Washington, Me.
Covenant Presbyterian Church . . . Detroit, Mich.
First Presbyterian Church . . . Kalamazoo, Mich.
United Protestant Church . . . Duluth, Minn.
Calvary Baptist Church . . . Minneapolis, Minn.
Park Baptist Church . . . St. Paul, Minn.
Westminster College . . . Fulton, Mo.
Country Club Congregational Church . . . Kansas City, Mo.
Congregational Church . . . St. Louis, Mo.
Community Baptist Church . . . Whitefield, N. H.
Evangelical Church . . . Newark, N. J.
Seventh Day Adventist Church . . . Alfred, N. Y.
Florida Reformed Church . . . Amsterdam, N. Y.
Presbyterian Church . . . Arkport, N. Y.
First Baptist Church . . . Ilion, N. Y.
Syracuse University . . . Syracuse, N. Y.
West Side Church of Christ . . . Dayton, O.
Mennonite Church . . . Sugar Creek, O.
Olivet United Evangelical Church . . . Bethlehem, Pa.
First Disciple Church . . . Sacramento, Calif.

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A New Peak in Religious Radio

The peak of achievement in religious broadcasting was reached in connection with the summer program sponsored by the Federal Council of Churches and broadcast by the Greater New York Federation of Churches, through the courtesy of the National Broadcasting Company.

The three Sunday afternoon hours, the daily morning devotions and the Thursday evening hymn-sing were all broadcast by such an extensive chain of stations in all parts of the country that the impressive total of 218 broadcasts was made each week during the summer season. The figures are as follows:

National Sunday Forum (with Dr. Ralph W. Sockman as speaker)

broadcast by 39 stations.

The Friendly Hour (with Dr. J. Stanley Durkee as speaker)

broadcast by 25 stations.

Sabbath Reveries (with Dr. Charles L. Goodell as speaker)

broadcast by 31 stations.

Midweek Hymn-Sing

broadcast by 9 stations.

Daily Morning Devotions

broadcast by 19 stations for six days each week, a total of 114 broadcasts.

For a considerable part of the season, the number of stations taking the three Sunday hours was even larger than the number indicated above. The cooperating stations were as widely separated as Portland, Me., and Portland, Ore.; Toronto, Canada, and St. Petersburg, Fla. No part of the country was untouched by the message of these radio services.

RADIO AND THE THREE R'S

IN an address before the Institute for Education by Radio, on June 27, at Columbus, Ohio, John W. Elwood, vice-president of the National Broadcasting Company, made some important observations on the relation of radio to education. Some of his remarks have so much bearing on a fourth R—Religion—which also seeks the use of broadcasting facilities, that they will be of interest to readers of the BULLETIN. Mr. Elwood said in part:

"Radio is a remarkably productive agency when properly utilized, but it is a waste of time and energy when the psychology and the technique of broadcasting are disregarded. A blank cartridge makes as much noise as one which carries a bullet, but it doesn't get anywhere. It is easy to fire blank cartridges over the radio. The person or institution failing to recognize that radio is essentially an entertainment medium is firing blank cartridges when it broadcasts.

"We must remember that in radio there is no com-

pulsion. The listener is not assigned to a schoolroom seat. Neither is he bound by the dictates of courtesy to listen to a presentation, as he would be to a speaker who was materially present. Every program must compete with several other programs for the attention of the listener. In this circumstance, it seems to me obvious that educational programs must have entertainment value to hold the average audience. We must use salesmanship to bring the product pleasingly and forcibly to the attention of the consumer.

"Unfortunately, educators up to this time have not specialized in radio technique, and radio program builders have not specialized on education. We therefore have the problem of applying radio technique to educational programs. It is up to those who are skilled in education, with their background of knowledge, to tell us the things they want taught, and to show us the audience they want to reach. It is then up to us in radio to suggest how we think they may best do the job.

"I have heard the charge raised that in some instances radio stations have failed to accord equal importance to educational programs, as compared with those which are commonly called 'commercial'; that is, those for which the station is paid for use of its facilities. Now please consider this: The radio station is not an endowed institution. It is not supported by taxes as are our public schools. It costs money to operate a station, and that money must come from somewhere.

"Educational programs, at this time, are not on a commercial basis. Broadcasters present them at their own expense. It seems to me unreasonable to criticize radio stations for taking commercial programs when they can get them, to provide adequate finances for presentation (at their own expense) of other programs of informative, cultural or inspirational nature.

"Undoubtedly many of you sincerely believe that I have over-emphasized the display in the showcase and have disregarded the intrinsic value of the goods. If so, may I submit three questions for you to ask the average person? These questions, I think, epitomize the theme which I have attempted to lay before you. Ask him—

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"'And how?'"

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"The best book that has been published this year in the general field of religious education," says Jesse A. Jacobs, writing in the *Christian Century*.

Dr. Winchester writes out of his experience as Educational Secretary of the Federal Council of Churches.

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Are Christians Finding Interracial Fellowship Within the Church?

(Continued from page 11)

reported, twelve involved a few Negro individuals or families; one involved three Negroes and ten Chinese members in a total of 2,400; and one church had a Chinese member, many Persians and occasionally Negro attendants who had "not been approached to join." Another church had a Japanese young man in full membership.

The third question was: "Have any churches of your communion had white workers visit Negro families of the parish? If so, for what purpose?" Fourteen replied that white workers had visited Negro families of the parish. Five said "No." Ten said "Don't know" or "Not to my knowledge." Among those answering in the affirmative, some gave the reasons for the visits as follows: "Just as to any other families;" "For definite purposes of interracial understanding;" "See if church could help in any way;" "For the united charities;" "In connection with Sunday school work;" "To give immediate aid;" "To run daily vacation Bible school;" "Social service work;" "Members of our church have assisted needy families in distress but make no practice of visiting them."

In answer to the question, "What churches in your communion have opened to white and Negro or other non-white persons any auxiliary organizations, parish houses, or other places of meeting?" Eight leaders said they did not know. Nine said, "None to my knowledge." Eleven leaders gave brief accounts of action by white churches. Two reported the use of their parish houses by Negroes. One told of the admission of Negro groups to the young people's federations. One described a "general fellowship of members of any race." One reported the church school open to Negroes until they went to one of their own. Another spoke of a church which kept its community house running with all Negro attendants even after the neighborhood had become Negro. Another spoke of Negroes being invited to Sunday school, weekday school and the Scout Troops. One accorded Negroes the use of its neighborhood house. Another reported a parish house open to all races and creeds; and still another mentioned a church evening forum open to Negroes. Two gave accounts of white church congregations that maintained neighborhood centers for Negro groups.

Another question: "What has been the experience of your local church or of any local church with which you are familiar with non-white members in official positions?" Ten leaders gave such replies as to indicate lack of knowledge

of such cases. Three said there were none in their churches. One spoke about the general experience in the district organization in Washington and Chicago. One referred to the situation in a Negro institution, and one spoke of his experience in Hawaii. Six gave instances of Negroes in official positions in churches with white membership; and one told of a Persian who was elected as an officer. One reported seeing Negroes as executives and officials in their own churches but only as porters and janitors in white churches. Among the instances of non-whites in official positions, one leader said his church once had an old colored deacon who "was honest and respected as a good man." One instance was that of a Negro chairman of the trustees in a mission church; his wife was president of the women's association. One case was a student church with interracial membership. Another was activity of colored members in the young people's work of a church. And one case was that of a Negro on the trustees' board. In one instance "a young Negro was president of the BYPU, our young people's organization, not because he was a Negro, but because he was worthy." One leader reported as follows: "The question never has arisen in any church with which I was connected, because, while an occasional non-white person has attended the church services, those possessed with qualities of leadership have always gone to churches of people of their own color by preference, I believe."

From one of the large northern cities whence some of the answers came, the following summary was received:

"The Methodist headquarters reports that so far as they know there are no colored members in the white churches. There is no definite policy for receiving or rejecting them. One of the Methodist pastors of a church in the colored district has not had a very satisfactory result in the mixed vacation Bible school. Next year, if there is a colored vacation Bible school in the same neighborhood, the colored children will be directed to their own school.

"The Congregationalists tell me," he continues, "that they have no definite policy about the mixture of races in the church. One of the officers said 'It is best to leave the sleeping dog alone.'"

"The Presbyterians have a colored church in the city . . . and at least one church has two colored and two Chinese members. There is no definite policy for receiving or excluding a colored member. In practice, a very few applicants of the colored race appear before the white churches.

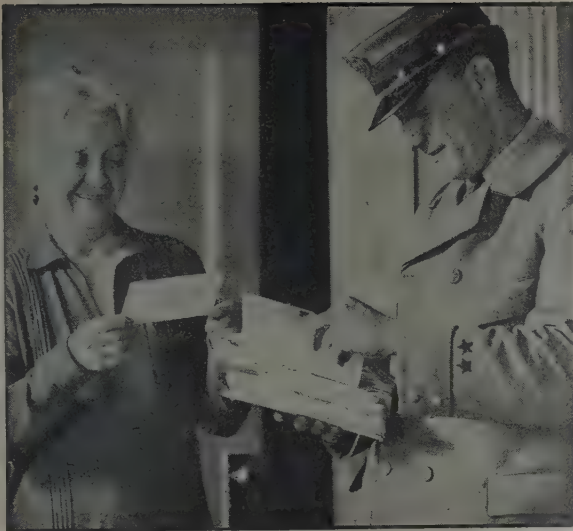
"The Baptists have no definite policy,

each church is left to use its own judgment, but locally there is a tendency not to encourage mixed membership. A protest was made to one Baptist church by the neighboring colored Baptist churches against receiving colored persons. The claim was that there are enough colored churches to take care of them. I find that where there are colored members in the white churches they have been members before the recent migration started."

One of the city church federations through its interracial committee last summer sent out a questionnaire asking if the churches had Negro or other non-white groups in their membership. The Secretary wrote that "thirty-seven churches answered our questionnaire, eighteen having no Negroes and nine a few. The latter report that there is no discrimination made; all treated alike and apparently getting along well together, with one exception, where a white girl snubbed a colored girl. The churches where this question would be more difficult have not answered."

Our correspondent at Nashville, Tenn., wrote as follows: "I take it that it is not of much use to fill out the blanks regarding Negro church membership with whites for this section. There is only one answer which . . . is 'impossible.'" Another correspondent in Virginia wrote as follows: "There is no use of my answering your questionnaire. There are so many Negroes among us that they have their own churches and prefer to have them. . . . In many congregations now there are one or two Negro members, but what would not suit our colored friends in your part of the country is that the color line is always drawn in some way such as in the days of my youth with the colored people coming to the sacrament apart and after the white people had communed."

Federal Council Associates last year were invited to comment on interracial membership in churches. Opinions from Associates scattered in 33 states and the District of Columbia numbered 132. Five regarded the question as a part of the general social problem of race relations. Fifty-six favored interracial membership and made suggestions of methods to promote it as well as to foster other friendly race relations. Eleven regarded interracial membership in churches necessary for the progress of Christianity, and three said segregation is harmful or disgraceful to the churches. Two said such contacts are necessary for better race relations, and four thought interracial church membership desirable but hardly possible. Ten believed that interracial church membership involves questions of intermarriage and interracial social mingling and should not be encouraged; nine others thought the color line in church membership is necessary or inevitable.



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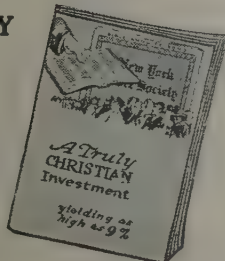
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Glimpses of Interdenominational Life

German Statesman-Churchman Here

Among the outstanding Europeans visiting the United States during September was Hon. Walter Simons of Berlin, who has been successively Minister of Foreign Affairs, President of Germany and Chief Justice of the Supreme Court. Dr. Simons is one of the most useful and influential laymen in the German Church Federation, is a member of the Continuation Committee of the Universal Christian Conference on Life and Work and also of its present Committee on Reorganization. In dealing with international affairs as a lawyer, he always emphasizes the higher moral and spiritual notes. His lectures at the Institute of Politics at Williamstown were notable in this respect, as was his remarkable address at the Life and Work Conference in Prague in 1928.

Dr. and Mrs. Simons were the guests of Dr. and Mrs. Macfarland at Mountain Lakes, New Jersey, for several days.

To Study Higher Education in India

Under the auspices of the International Missionary Council and the National Christian Council of India, a commission will be studying the problem of Christian higher education in India during the coming winter. The two American members of the commission are Professor William Adams Brown, of the Union Theological Seminary and Chairman of the Federal Council's Research Department, and President William J. Hutchins of Berea College, Kentucky. Professor Oscar Buck of Drew University will be Secretary of the Commission. The Chairman will be Dr. A. D. Lindsay, Master of Balliol College, Oxford. The two Indian members are Dr. S. K. Datta and Mr. S. N. Mukerji. The other two members representing Great Britain are Dr. N. Macnicol and Canon A. W. Davies.

An Interracial Seminar

Announcement has been made of the formation of an American Interracial Seminar by a representative group interested in the improvement of race relations in the United States. The first session of the Seminar will be held at various points in the South, November 11-21, upon the topic of "Negro Progress in the South." Professor Herbert A. Miller of Ohio State University is to be the Chairman.

The purpose of the American Interracial Seminar, which is described as a very informal and unofficial organization, is to consider interracial situations in the United States and the means of their improvement. The Seminar an-

nounces itself as non-partisan and non-propagandist, designed to provide a meeting-place for persons of a variety of experience who have widely differing ideas as to what methods should be used. No resolutions favoring any particular proposal for the improvement of race relations are to be passed.

The 1930 session is being held as an experiment. Meetings will be held in Washington, D. C.; Richmond and Hampton, Va.; Raleigh, N. C.; Birmingham, Ala.; Atlanta, Ga.; Nashville, Tenn., and other points. It is planned, if there is a demand for this type of seminar, to hold sessions in the future upon such topics as the Oriental on the Pacific Coast, the Mexican in the Southwest, the Status of the American Indian, etc.

Membership in the seminar will be open to those interested in the question of race relations, and applications for membership in the 1930 session should be addressed to Hubert C. Herring, Executive Director, 112 East 19th St., New York.

Religion in Washington Bi-Centennial Celebration

The Citizens' Committee to cooperate with the Federal Commission in the George Washington Bi-Centennial Celebration has appointed a Committee on Religious Observances, of which Rev. Charles S. Macfarland is Chairman. The Committee includes Bishop William F. Anderson, Bishop J. E. Freeman, Dr. F. H. Knobel, Bishop William T. Manning, Dr. Daniel A. Poling, Dr. John T. Stone and other representative officers and leaders of the Protestant and Jewish bodies.

Three Lutheran Bodies Unite

Three hitherto independent Lutheran bodies have combined to form the American Lutheran Church. These three groups, which convened jointly in Toledo last August, are the Joint Synod of Ohio, the Synod of Iowa and the Synod of Buffalo. The new body will have a communicant membership of about 328,000, being third in size among the Lutheran denominations in the United States. Rev. C. C. Hein of Columbus, Ohio, was elected president of the new body.

The American Lutheran Church will be a member of the new Lutheran co-operative organization now being formed under the name of the American Lutheran Conference and will also be a member of the still larger National Lutheran Council.

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Governor Roosevelt Outlines Porto Rican Needs

In connection with the movement in behalf of the improvement of economic and health conditions in Porto Rico, sponsored by the Porto Rico Child Health Committee and endorsed by the Administrative Committee of the Federal Council of Churches, the recent annual report of Mr. Roosevelt as Governor of the Island is of special interest. He points out that the death rate from tuberculosis in Porto Rico is higher than that of any other place in the Western hemisphere; that the death rate from malaria is two and one-half times that of continental United States, and that various intestinal parasites, such as hookworm, have not yet been eradicated. Economic conditions are also reported as grave, more than 60 per cent of the people being out of employment either all or a part of each year. The condition of the children is described as especially deplorable, some 60 per cent being seriously undernourished.

As a part of the general program of the Porto Rico Child Health Committee, the Porto Rico Child Feeding Committee is undertaking to raise an annual fund over a five-year period for supplementary feeding of the children in the public schools.

Dr. Schaeffer Honored

Dr. Charles E. Schaeffer, President of the General Synod of the Reformed Church in the U. S. and representative of that body upon the Administrative Committee of the Federal Council of Churches, has been honored with the degree of Doctor of Divinity conferred by the Count Stephen Tisza University of Hungary. Only five other Americans have been the recipient of this degree, which has been awarded to Dr. Schaeffer in recognition of his work among eighty congregations of Hungarians belonging to the Reformed Church in the U. S.

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AMONG THE BEST NEW BOOKS

The Church and Adult Education

By BENJAMIN S. WINCHESTER

Richard R. Smith, Inc., New York, 1930.
\$1.50.

THIS useful little book by Dr. Winchester, the Federal Council's Education Secretary, is timely, indeed overdue. All around us, as he points out, are springing up "parent education classes, discussion groups dealing with religious problems, foreign policy, industrial conflict, race relations and various other aspects of present-day life." He pertinently asks whether the Church considers that it has any stake in these adult educational activities, and for the guidance of local churches he has here gathered together the results of much experiment in the field of adult education.

Dr. Winchester challenges the assumption that an "adult is a *grown* person." He points to the wide demand for further education and training on the part of adults as evidenced by the million and a half students in our 350 correspondence schools in the United States, the million enrolled in public evening schools, part-time and continuation schools, the 150,000 enrolled in university extension courses, the 100,000 in Y. M. C. A. courses and the 30,000 in workers' education classes. He cites the results of Professor Thorndike's experiments as showing that you *can* "teach an old dog new tricks."

In an illuminating account of the varied experience of adult life, the author says that "there are periods in adult life itself, as sharply differentiated from each other, though not yet so thoroughly studied, as the earlier periods. These periods are not marked off chronologically, but are distinguished by characteristic experiences. There is a series of experiences, for instance, through which one passes as he begins to relate himself to the responsibilities of citizenship; another set of experiences through which one is introduced to his job or vocation; still another, as one assumes the obligations of family life; and yet another, when some success has been attained and the course of future development must be plotted."

Upon this foundation of fact and theory is built up a discussion of the possibilities of adult education in the religious field. The program must take account, first, of the changing character of social experience: our education must be carried out in a changing world. It must be directed at the presentation of resources in past human experience upon which the individual may rely in solving personal problems. It must capitalize current social issues and such clashes of opinion as are occurring in America with reference to prohibition, the sex

problem, economic reconstruction and war. Religious education is "to be sharply distinguished from education in religion, the pursuit of courses of study in the Bible, in biblical doctrines, in missions, theology or comparative religions"; it is, rather, the bringing of religious experience to bear upon ordinary and extraordinary life situations.

The book abounds in practical educational suggestions, based on concrete cases of conflict and group endeavor. There is a chapter on "available materials," a discussion of leadership training, and a useful reading list.

Into this, his latest contribution to the literature of religious education, Dr. Winchester has put the fruit of wide reading, an extensive professional experience, a mature wisdom, and a deep personal religious experience.

F. ERNEST JOHNSON.

The Power and Secret of the Jesuits

By RENE FULOP-MILLER

(Translated from the German by F. S. and D. F. Flint)

Viking Press. \$5.00.

NO religious organization has been so bitterly criticized, even within the Roman Catholic Church, as that of the Jesuits. A Catholic writer, in this new volume, has succeeded in producing a graphic account of them, which is recognized by most Catholics, and by many Protestants, as a sincere attempt at an unbiased picture. He depicts the life of Loyola in vivid colors—first a courtier and a rake, then a soldier, then the religious devotee. He sets forth with enthusiasm the significance of the Jesuit movement for modern Europe and its great energy in foreign missions. In general, he proves a skilful apologist for the Jesuits, though showing not a few points at which they are justly open to attack. Protestant readers will find this a most informing narrative, even if they do not agree with all the interpretation.

Peace Through Religion

THE RELIGIOUS BASIS OF WORLD PEACE.

Edited by Rev. H. W. Fox. Morehouse Publishing Co., Milwaukee, Wis. \$2.50.

THE distinguished religious and public leaders who contribute to this volume believe that peace is a by-product of spiritual processes and that an enduring world peace can be achieved only upon

the basis of a spiritual fellowship between races and nations. Dr. William P. Merrill, the Most Reverend the Archbishop of Upsala, and Dr. S. Parkes Cadman are among the churchmen who voice their views in this volume. One of the addresses of conspicuous merit is that by Dr. Walter Simons, formerly Chief Justice of the Supreme Court of Germany.

Peace Through Education

EDUCATING FOR PEACE. By Elizabeth Miller Lobingier and John Leslie Lobingier. The Pilgrim Press. \$2.00.

WHOSE JOB is it to educate for peace? And how shall those whose job it is go about it? These are the questions answered in this volume. The authors take the position that it is the duty of the teacher in the school, the worker in the church school, and the average good citizen to cultivate those attitudes of goodwill out of which peace will emerge. The authors are not particularly interested in theorizing. They tackle their theme in a practical way, describing various projects designed to stimulate thinking along the lines of world friendship.

Objectives in Religious Education

By PAUL H. VIETH

Harper & Bros. \$2.50.

TO ALL who are eager to keep abreast of progressive trends in religious education this comprehensive book by the Director of Research in the International Council of Religious Education will be a genuine boon. It is primarily a consideration of the question, "What does the modern church school aim to



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do?" In giving the answer the author widely explores the nature and meaning of religious education.

The various objectives which are emphasized by different teachers—such as consciousness of relationship with God, knowledge of Jesus, Christ-like character, a Christian philosophy of life, Christian citizenship, the building of the Church and the assimilation of the religious heritage of the race as a guide for present experience—are all successively examined and the valid elements in each analyzed. In general, the emphasis is on religious education not simply as transmitting the faith of the past but as creative of enlarging experience. At the same time, there is strong insistence on the necessity for the development of positive and intelligent Christian convictions.

Presenting the Glorious Gospel

By OSCAR L. JOSEPH
Harper & Bro. \$1.50.

TO READ THIS BOOK will be to receive new enthusiasm for the basic work of the Church in winning men to personal faith in God and discipleship to Christ. It is a spirited plea for a positive, persistent and persuasive proclamation of the Christian message, all the year around, not simply in periodic revival efforts. Being based largely upon conferences with preachers on the principles and practice of evangelism, it has a note both of authentic experience and of insight into the present condition of spiritual life.

The Europe of Today

EUROPE SINCE 1914. By F. Lee Bennis.
F. S. Crofts & Co., New York. \$5.00.

IT IS quite impossible to understand the Europe of today unless these continental cross currents of politics and diplomacy are interpreted on the background of the events of the past fifteen years. The reader, in this volume, is permitted to survey the historical events of post-war Europe, not as isolated and disconnected happenings, but as factors in the development of a Europe that today is in quest of economic and political security.

Changing Religions

By ALVA JOHNSTON
Herald Tribune Company, New York.
15 cents.

THE series of fresh and sparkling articles which a brilliant staff correspondent of the *Herald Tribune* wrote for that paper last spring have been republished in a pamphlet of forty-eight pages in inexpensive form.

Mr. Johnston is a layman and discusses the present religious scene in an unconventional way and a popular style. But never with flippancy. Indeed, it is a happy surprise to find one who is not himself engaged in religious work writing with such sympathetic discernment of present trends in the religious world.

Perhaps he falls occasionally into the reporter's habit of overplaying the more spectacular incidents at the expense of the more solid developments, but in general his outlook is not only clear but well balanced. His articles are a healthy antidote to the point of view, often held by the man in the street, that organized religion is hopelessly and helplessly static.

A World View of Things

A WORLD COMMUNITY. By John Her-
man Randall. Frederick A. Stokes Co.,
New York, \$2.50.

NATIONALISM AND INTERNATIONALISM.
By Herbert Adams Gibbons. Fred-
erick A. Stokes Co., New York. \$2.50.

THE UNITY OF THE WORLD. By Gugliel-
mo Ferrero. Albert and Charles Boni,
New York. \$2.50.

THREE splendid volumes descriptive of the widening horizons of men and of nations. Dr. Randall interprets the various influences, educational, social, legislative, and religious, that are combining to wear down the blatant nationalism of pre-war days. Dr. Gibbons, on the other hand, traces the development of the international ideal, from the days of the American and French revolutions, down to the present time. As an historian, Dr. Gibbons is able to give the reader an understanding of current political events in Europe, Asia, and South America as these events contribute toward the development of a constructive internationalism.

It is left to Mr. Ferrero to interpret the philosophical basis of this world movement toward unity. And the author is just as convinced that unity will be achieved in the realm of world politics as he is sure of the rising of the sun. His faith in the unity of the world is positively contagious.

Haym Salomon

By H. S. BARON
Bloch Publishing Company, New York.
\$1.50.

MANY Christians tend to classify all Jews as recent immigrants. As a matter of fact there were 3,000 Jews in the thirteen Colonies when the Declaration of Independence was signed. One of these Revolutionaries, a Virginian named Haym Salomon, made history not only by helping Congress time after time, and privately pensioning friends like James Madison, but also by being a statesman back-stage. This book tells the story of the life lived by the glorious Polish Jewish immigrant, Haym Salomon. Salomon was broker to the Superintendent of Finance, and was instrumental in raising money to help stabilize the currency of the Republic. He personally contributed over \$600,000 in addition to helping finance Washington's army during the darkest days of the Revolutionary War. This patriot who gave all his fortune to his country died destitute.

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The Director of Religious Education

HARRY C. MUNRO

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The author offers the conclusion that leadership in church work now demands specially trained men and women who are as competent in their line of work as we expect our public school teachers to be.

Club Program for Intermediates

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THE PURITAN MIND

by HERBERT W. SCHNEIDER
Columbia University

For the last hundred years, it has been a mark of intellectual distinction and fashionable liberalism to be glad that the Puritan, his ways of thinking and of doing things, are dead and buried. . . This book tells another story. October. \$2.50

FROM ORPHEUS to PAUL

by VITTORIO D. MACCHIORO
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The astonishing story of a little-known-mystery religion—its origin, its conquest of Greece, and its alliance with Christianity in St. Paul. Illustrated. \$3.00

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by EDWARD SCRIBNER AMES
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SOCIAL SOURCES OF DENOMINATIONALISM

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Eden Theological Seminary

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Peace Ideals of Shakespeare

SHAKESPEARE AND WORLD PEACE. By Pauline Jennings. Fleming H. Revell, New York. \$2.00.

IT ISN'T OFTEN that one thinks of Shakespeare as an advocate of international fraternalism. That he was an apostle of peace is shown by Pauline Jennings in this interesting study of the man and his writings. Her quotations from Shakespeare's plays are well chosen and to the point. An excellent contribution to the literature on the peace question. Included in this volume is an essay by the author on "Beethoven and World Brotherhood."

The Novel of the Famous War Play

JOURNEY'S END. By R. C. Sherriff and Vernon Bartlett. Frederick A. Stokes, New York. \$2.50.

TENS OF THOUSANDS of persons saw "Journey's End" dramatized upon the stage. The play, seen not only in the United States, but in other countries as well, has now been put into novel form, the product of the pens of R. C. Sherriff, a World War veteran, and his co-author, Vernon Bartlett. Any book that deepens the antagonism of men to war is worth while. This book does that very thing.

Character Education by State and Church

By HAROLD S. TUTTLE
The Abingdon Press. \$1.50

PROFESSOR TUTTLE'S monograph will be welcomed by every educator whose concern is the ripened personality of youth and, later, adulthood. Drawing attention to the quite revolutionary change that has come over both public and church schools in their conception of the ends, and also of the methods, of teaching, the author, who is Professor of Educational Sociology in the University of Oregon, points out that the hour is striking for a closer cooperation between Church and State in a mutual task. Character training, receiving splendid emphasis in our public schools, yet seriously lacks the motivating power of religion, without which it must always fall very short. With a broad survey of church and school opinion and experience in the United States the sympathy of the country is shown to be in the direction of more religion in public school life and of sounder educational methods in Sunday school.

But how to get more religion into the public schools, and how is the Church to help? "Not atheism but denominationalism first removed religion from the program of the public school," but happily "worship is not sectarian instruction. References to the effectiveness of religion as the motive of right conduct are not sectarian." Controversial subjects will

readily be allowed to lie if the Church can come to see that there are influences in the schools which all churches can agree to foster and which are "far more effective in motivating conduct and character than is the reading of a passage from the Bible. It is a serious question whether a greater service to religion cannot be rendered by a concentrated effort to win public approval for such religious influences in the schools than by the passage of laws permitting, or even requiring, Bible reading."

Practical methods toward closer cooperation between Church and State schools are examined, the week day religious school being judged as the most promising. Condensed information, brief and pertinent criticism, sympathetic appreciation of the problem from both Church and State angles, hopeful indication of the way to better our united work for children, are characteristics of this book. Who can fail to feel all challenge summed up in Professor Tuttle's closing words: "The public has asked the Church for help in making youth into better citizens. A door of opportunity has been opened which none can shut—none save the Church itself."

OSWALD W. S. MCCALL

Two Germans—A Churchman and a Statesman

MARTIN LUTHER: A DESTINY. By Lucien Febvre. E. P. Dutton, New York. \$3.75.

WALTER RATHENAU. By Count Harry Kessler. Harcourt, Brace & Co., New York. \$3.75.

THIS STORY of Luther is a study in psychology. It depicts the manner in which this intrepid reformer revolutionized the social and religious environment of his day. Luther is portrayed not only as the destroyer of old systems but as the builder of new institutions.

After Luther and across the centuries a new Germany calls for a new leadership. Walter Rathenau, in a masterful way, as an industrialist, as a philosopher, and as Minister of Foreign Affairs, proved to be the pioneer of reconstruction for which his country was looking.

Solving Life's Everyday Problems

By JAMES GORDON GILKEY
Macmillan Co. \$2.00.

CONCRETE SUGGESTIONS for meeting the practical problems of life adjustment that confront the ordinary individual day by day are given in this stimulating volume. It is marked by a wealth of colorful illustrative material, drawn in part from literature and in part from the lives of men and women who have learned to go forward confidently, courageously and joyously in the

face of wear and tear, frequent discouragements and baffling hardships. Sound common sense, sympathy and insight characterize the author's suggestions.

The volume reads easily and persuasively and has inspirational value for persons of all ages.

What's Life All About?

By BERTHA CONDÉ
Charles Scribner's Sons. \$2.00.

THIS is a popular attempt to help puzzled people arrive at a personal philosophy in which life is seen to have real spiritual purpose and meaning. Men and women in whose minds science has raised doubts, whom modern conditions have made cynical, or who are harassed by inner conflicts and fears will here find many a helpful clue to a satisfying outlook and more creative living. Miss Condé's approach to the question is not that of a specialist, but of one who has been engaged in the "cure of souls" as a Christian worker, especially among young women. She has made it her business, however, to know what modern science, especially psychology, is saying, and consequently is able to appraise both the contributions and the shortcomings of the professional psychologist in dealing with spiritually disordered personalities. The general point of view is that of one who believes profoundly in the objective reality of the inner world of ideals.

Post-War Biography

CAPS AND CROWNS OF EUROPE. By Thomas Guerin. Louis Carrier & Co., New York. \$3.50.

FOR THOSE who enjoy biography this volume will have a special appeal. The so-called great and near-great of the Old World capitals are brought out from behind the veil of censors, to the public gaze. We see these men, the makers and would-be makers of the new Europe, walking before their contemporaries, some succeeding, the others failing.

Blocking the Seas

THE NAVAL BLOCKADE. By Louis Guichard. D. Appleton & Co., New York. \$3.50.

A SCHOLARLY review of the naval blockade that continued from 1914 to 1918, a blockade that worked hardships on belligerents and neutrals alike. This is a dispassionate, objective study and as such will appeal to the student of history. The author has had access, apparently, to German, French, and other naval archives, and with this source material has analyzed the differences emerging within the naval policies of the nations involved in the war.

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author of "*The Realm of Essence*," etc.

Santayana here comes to grip with the actual, cause-and-effect world and, in his famous poetical prose, he reveals the terms upon which our imaginative life can flourish by the side of the inevitable material compulsions. Thus, in this book, he essays the division every man must make of his own soul—unto God, unto Cæsar. \$3.50

Coming this Fall

The Things That Are Cæsar's

AN ESSAY ON THE RELATIONS OF CHURCH AND STATE

by JACQUES MARITAIN

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Pathways to Certainty

the new book by

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Research Professor of Theology, Union Theological Seminary, New York; author of "*The Life of Prayer in a World of Science*," etc.

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by G. S. DUNCAN, B.D.

Professor of Biblical Criticism in the University of St. Andrews, Scotland

Dr. Duncan believes that Ephesus, rather than Rome, was the source of Paul's imprisonment epistles, and his consideration of the problem throws new light on the life and works of Paul and many personalities connected with him. \$2.75

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Christ in the Gospels

by BURTON SCOTT EASTON, D.D.

author of "*The Gospel Before the Gospels*," etc.

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Professor of Biblical Theology, Emeritus, Yale Divinity School

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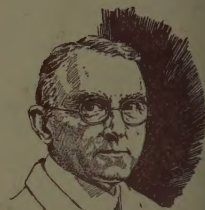
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